Shepherds

February, 1949

"Sweeping the Country"

The expression "See You in Church" seems to be sweeping the country. In fact, a "Go to Church Movement" seems to be getting under way. Let us all hope and pray that this is the case.—*Mississippi Methodist Advocate,* and similar statements elsewhere.

"Continue 'See You in CHURCH Sunday' By All Means"

"By all means, keep it up," laymen and pastors are telling us from every side. "It's the greatest thing that we have had for sustained church interest and church attendance. Give it to us again ahead of Lent, and for the pre-Easter season."

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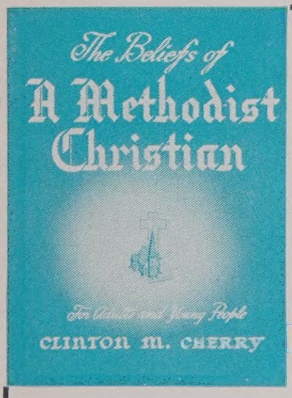
The pre-Easter season is a natural time for church attendance. Start that attendance at Easter proportions now by a thorough "See You in Church Sunday" promotion and advertisement campaign. See suggestions on page 16. Use order blank, get the materials and start the Movement now.

Money spent for "See You in Church Sunday" materials will more than come back to a church in offerings that extra persons will give



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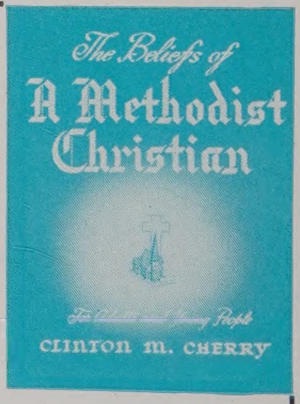
by Clinton M. Cherry

Pastor, Ardmore, Pennsylvania



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9. The Kingdom of God
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13. Prayer
14. The Sacraments
15. Denominational Christianity
16. Eternal Life—The Goal of Our Striving
17. What Does It Mean to Be a Christian?
18. A Philosophy for Living

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They will sell themselves

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Toward a

Spiritual Advance

In The Methodist Church

FOR METHODIST CHRISTIANS

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All "See You in Church Sunday" posters, stickers, and cards are printed with rich blue ink.

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_____ **"See You in Church Sunday" POSTERS**—(14x11 inches) 5¢ each _____
Two-ply cardboard, for advertising in stores and other public places

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For pasting in windows of homes, automobiles, etc. 50¢ per 100 _____

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Rev., Mr., Mrs., Miss NAME

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Address

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The Pastor AS SHEPHERD

by Arthur Wentworth Hewitt, Pastor, Northfield, Vermont
Author of "Highland Shepherds" and "God's Back Pastures"

The very word *pastor* is Latin for shepherd. It was taken over into English bodily. If it had ever been translated we ministers would be called not *pastors* but *shepherds*. Jesus called himself the Good Shepherd, and his charge to Peter makes it plain that he thinks of his ordained followers as shepherds: "Feed my sheep."

There is something which is the heart of every work. Or in another figure, the foundation, that on which all else rests. Or let us say, the goal, the purpose, the central meaning; that for whose sake all else is. In the school it is not the course of study, the textbook, the pedagogical method, the process, or the person of the teacher. It is the child. All these are for his sake. Except for him, no use in them.

So in our work of the ministry. It is endlessly varied but every variety of its work is centered in one purpose which gives it a divine unity. That purpose is pastoral, the work of a shepherd. To gather human souls into the fold of the Good Shepherd is our one business. The closer we get to the single soul the more like shepherds we are. That is why visiting families one by one in their homes has come to be known as pastoral calling. The more intimate the care, the more like that of a shepherd it is. It is no accident that we are all known as pastors, in spite of the fact that we have other official designations.

When I joined the Conference I was a "preacher in charge." The first half of the designation indicated the Sunday sermon, the latter half, administration. Some pastors are superb executives. But no matter how good your administration, why administer anything at all except for the purpose of providing means to bring people to God? The shepherd busy with the wall of the fold or building the fences against straying is no less a shepherd than when he is caring for a sick lamb. If administration is not the work of a shepherd, it is nothing but drama.

"Preacher in charge." (The words bring back processions of Presiding Elders in Prince Alberts—dear old pictures!) Some ministers are sure that preaching the Word is the great act of our ministry. I never preach at my best without thinking so, too. But why do we preach at all? Is it not to get home to the personal soul to lead it (or keep it) to the Good Shepherd? Surely preaching, if not wasted work, is our highest pastoral act. It is the shepherd before the flock. In pastoral visiting, counseling and interviews, he deals with his people personally, but the preacher in his pulpit is moving the whole flock, shepherd of all in one group.

Even so, there must be something in it of *Thou art the man!* or *Lord, is it I?* One hearer wrote to her pas-

tor, "I was never so *gripped* by a sermon in my life." One must be gripped, personally. In a sermon by Neil Crawford I heard the story of a preacher who never failed to give his whole message and an altar call at every service, no matter how few were present. One rainy day only the sexton appeared. The pastor gave the altar call for converts, and the sexton came forward. "How is this?" the pastor asked him. "Every Sunday for twenty years you have heard me give this call and you never came to the altar till now?" "Yes," the sexton answered, "but I was never sure till now that you meant *me*."

It is impossible to imagine a shepherd of real mutton and wool animals not knowing how many sheep he has, and which, and where they are. But among spiritual shepherds in city and country this is our greatest failure. We have flocks that know us and follow us; we would rush to the rescue of the least lamb of them. Yet in neglected borders between parishes there are literally multitudes for whose souls no man cares. Why can we not, by survey and personal search, find some way of reaching the last of these lost sheep?

The secular government does it. Everything is Tennessee to the line where everything is Kentucky; or it is Pennsylvania to the line where it is New York; and there is no place in any country where any man can be left out of the care or avoid the duties of his secular citizenship. Census enrollment gets him; military enrollment gets him; taxation gets him; postal service reaches him; he is very effectively in the care, or in the clutch, of his country.

But now we are talking of "a better country, that is, an heavenly." If "our citizenship is in heaven," why can we not make that citizenship as effective and comprehensive on earth as the secular citizenship is? Are statesmen and politicians better shepherds than we whose whole business is to be shepherds? We are failing the Good Shepherd so long as any person for whom we ought to be responsible is out of the fold by our consent.

I add those last three words in heartaching memory of the many I have tried to win and could not. Yet the more I serve, the more I feel sure that no seeking is lost. I am thinking back over seven years of happily teaching religion to a great class in Northfield High School. There was one tall boy, a basketball star, whom I never could induce to Youth Fellowship or church. It seemed like four years of failure. But now that he has graduated; now that the happy class is no more because the Supreme Court in accord with the secularization of the age has ruled out religion from the schools; now that the chain of my contact with him is broken, I look down from the pulpit and see him present every Sunday, and at a meeting of the Youth Fellowship last Sunday night he spoke of his joy to be with us, for we are his friends, and here, he testified, "I have found *another Friend*."

When any underling fails in knowledge or skill he takes his deficiency to the master worker for help. When we get discouraged because we just cannot catch some dear lost lamb, we should talk it over with the Good Shepherd who knows his sheep. In all my ministry I have found that the power of prayer has been inescapable whenever faithfully used.

SHEPHERDS

February, 1949

Vol. 3—No. 5

SHEPHERDS, a monthly journal of evangelism, is published monthly by TIDINGS, producer of quality literature on evangelism, the Church, and the Christian life, at low cost. It is dedicated to the winning of persons to Christ, by all means and methods, and to establishing them in their Christian lives. It concerns itself chiefly with the development of a well-rounded program of evangelism in the local church. SHEPHERDS is beamed to pastors and to evangelical laymen, especially to the all-important *Committee on Membership and Evangelism* in the local church. Each member of this committee should have this magazine. While the individual subscription price is $1.50 per year, a church may subscribe to it for the members of this committee at the rate of seven subscriptions for $10.00.

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George Hawkins Jones, *Editor*

D. E. Jackson, *Business Manager*

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ABINGDON-COKESBURY BOOK

The Bridge, by Arthur Wentworth Hewitt. (110 pages. $1.50. The Methodist Publishing House.)

This book is "a personal witness to the love of God in a world of evil."

Methodist pastor at Northfield, Vermont, the author has devoted himself to rural pastorates in order to be close to his people and to serve them individually. He is much in demand as a lecturer and is popular as an author. His other books, *Jerusalem the Golden, Highland Shepherds,* and *God's Back Pastures,* have been an inspiration to many.

Using the symbolism of a bridge, Dr. Hewitt shows how faith leads to God over the river of sorrows and evil which is all about. Such faith has its foundation in the nature of God and His redeeming act in Jesus Christ. This can be understood and applied only by those whose commitment to God is complete and wholehearted.

"He who is skeptic will be skeptic still, for he will not enter the secret place of the Most High, where proof within the heart would overwhelm him and exterminate every doubt. Nevertheless, that answer is perfect and complete which says: (1) The Word of God in your heart will comfort every sorrow. (2) Life immortal will compensate every tragedy and adjust every wrong. (3) *The realized presence of God is your all-sufficient answer.*"

This is not a book of messages of preaching, but it is a book that will give you a message to preach.

The Year in Evangelism

A CALENDAR FOR 1949

by Weldon F. Crossland
Pastor, Asbury-First Methodist Church
Rochester, New York

"Christian evangelism has always been of the essence of the spirit and genius of The Methodist Church. The bringing of all men to Christ and Christ to all men is a chief mission of Methodism."

Through the New Year now opening every church and every minister will desire to give meaning to those words of the General Conference by sharing in these and other worthy goals for 1949, the first year of the quadrennium:

150,000 trained lay workers in evangelism, 25,000 of whom shall be young people.

400,000 persons won on profession of faith by visitation, education and pulpit evangelism.

The most thorough training and assimilation of these new converts.

The reclaiming of the indifferent, inactive members of the church to a renewed loyalty to Christ and His Church.

The enrollment of 250,000 baptized children on the preparatory members' roll.

Full co-operation in the United Evangelistic Advance with the other Protestant Communions of America, October 2, 1949, to December 31, 1950, in the greatest united evangelistic movement America has ever seen.

These and other aims approved by the General Conference have been included in this calendar of the unfolding year. The events, emphases and movements of The Evangelistic Year will of course be rearranged and dated according to the judgment and custom of each local church. Most of them, however, should find their rightful place in the evangelistic program of every church.

The Calendar---By Months and Sundays

JANUARY

Challenge to Christlike living and spiritual enrichment. *The Upper Room* for January and February as an aid.

Urge every Sunday attendance by every member through Easter, April 17.

Reception of New Members.

The Sunday Evening Service as an opportunity for evangelism and fellowship.

The Midweek Service of Prayer and Fellowship.

9. *Meeting of the Church Committee on Membership and Evangelism* to discuss and determine the evangelistic program for the entire year.

16. *Plan and prepare for Decision Day* in the Church School, if one is desired, in cooperation with the Board of Education and the teachers.

30. *Decision Day in the Church School,* if one is desired. Youth Week—Sunday through Sunday.

FEBRUARY

6. The Membership Training (or Confirmation) Class to hold its opening session, continuing each week to Palm Sunday, April 10, or better, to Pentecost Sunday, June 5.
Reception of New Members.

13. Race Relations Day.
Make definite plans for the Personal and Visitation Evangelism Crusade, to be held the third week in Lent (or some other time), beginning Sunday, March 20, culminating with Palm Sunday, April 10, as Ingathering Sunday.

27. Laymen's Day.
Distribute *The Upper Room* for March and April, commending daily devotions and family worship to all.

THE LENTEN SEASON

March and April

MARCH

2. *Ash Wednesday Service* of self-examination, Rededication, and Communion.

6. *The First Sunday in Lent.*
A series of seven sermons during Lent on the fundamentals of our Christian faith and life, or some other appropriate general theme.
Stress the Christian duty and privilege of being present every Sunday in Lent.
Reception of New Members.

13. *All plans and personnel* for the Personal and Visitation Evangelism Crusade should be completed by this date.

13-20. The Week of Dedication.

20. *Launching of the Personal and Visitation Evangelism Crusade* for the winning of converts and new members.

27. Children's Day.

APRIL

3. *Preaching Mission or Evangelistic Services* for one or two weeks (or at some other time of the year as desired.)
10. *Palm Sunday.*
    Ingathering Day for the reception of New Members, including those from the Confirmation Class of the Church School.
    Baptism of Children.
    The Holy Week Services.
14. Holy Thursday Service of Communion.
15. Good Friday Service.
17. *Easter Day.*
    Reception of New Members, who could not be present on Palm Sunday.
24. *The thorough assimilation of all new members,* actively relating each one to the Church School and other suitable groups.
    Distribute "The Upper Room" for May and June, urging daily devotions and family worship by all.

THE PERIOD OF PENTECOST

May and June

MAY

1. Organize "THE FELLOWSHIP OF EVANGELISM," for continuous evangelism across the remaining months of the year. (observe future issues of *Shepherds* for suggestions.)
8. *The Festival of the Christian Home, Mother's Day.*
   Accent on reaching and winning the family.
   The Christian Family Movement.
   Baptism of children.
26. Ascension Day.
29. Memorial Sunday.

JUNE

5. *Pentecost Sunday,* "The Birthday of the Church." Reception of New Members.
12. Methodist Student Day.
19. Meeting of the Committee on Membership and Evangelism to plan the Evangelistic Program for the twelve months beginning September 1.
    Strengthen the organization of both the Committee on Membership and Evangelism and the Fellowship of Evangelism for the work of the coming year.
26. Distribute "The Upper Room" for July and August, pressing daily devotions and family worship by all.

THE SUMMER SEASON

July and August

The Daily Vacation Bible School to be held that the children of the community may be reached.
Institutes and Retreats for young people and adults.
Distribute "The Upper Room" for September and October on the last Sunday of August.

THE PERIOD OF RETURN AND RECOVERY

September and October

SEPTEMBER

4. *Plan and organize a Church Loyalty Crusade of Friendly Visitation* to call on every individual and family in the congregation, especially the inactive, indifferent members, for these purposes:
   1. To take communion on World Communion Sunday, October 2.
   2. To share in the great movement to be launched October 1, "OUR FAITH," by study and by being present every Sunday for worship.
   3. To become a member of some church school class or other group for fellowship, study and service.
   4. To pray daily for the world, for one's church and for one's self.
18. *Launch the Church Loyalty Crusade of Friendly Visitation.* You might want to call this the "See You in Church Sunday" movement.
25. *Rally Day—Christian Education Sunday.*

OCTOBER

2. *World Communion Sunday.* "Every Christian Taking Communion."
   "OUR FAITH," the great Preaching-Teaching Mission concerning "What Methodists Believe," every Methodist Church in America cooperating.
   The United Evangelistic Advance, the united evangelistic movement of Protestant Churches across the next fifteen months, culminating December 31, 1950, to win America to Christ.
   Challenge every member to a deeper Christian loyalty and to an every-Sunday church attendance.
16. *Preparation for the Personal and Visitation Evangelism Crusade* for converts and new members, to be held the week beginning Sunday, November 13, and culminating in Ingathering Day, Sunday, December 4. (Some ministers prefer to hold this Visitation Crusade during Lent. Increasing numbers of ministers are holding this Crusade twice each year, once in November and again in Lent.
    Invite the cooperation of the Board of Education in this Crusade. "Every Teacher an Evangelist."
30. Reformation Sunday, an opportunity to bear the Protestant Christian witness.

    Distribute "The Upper Room" for November and December, commending daily devotions and family worship.

LOOKING TOWARD THE ADVENT SEASON

November and December

NOVEMBER

13. *Launching of the Personal and Visitation Evangelism Crusade* for winning converts and new members.
20. Thanksgiving Sunday.
    The World-wide Bible Reading Movement, Thanksgiving to Christmas.
27. First Sunday in Advent. Begin series of pre-Christmas sermons.

DECEMBER

4. *Ingathering Sunday* for the welcoming of converts and new members into the fellowship of the Church.
11. *Universal Bible Sunday.*
25. *Christmas Day, Sunday.*
    The baptism of children.
    Distribute "The Upper Room," for January and February.
31. *Watchnight Candlelight Service* of Communion and Reconsecration.

WANTED:
A Spirit-Filled Ministry

by Virginia Conference Board of Evangelism

A. E. Acey, Conference Secretary of Evangelism

The Crusade for Christ, with its five areas of emphasis, did much for the cause of evangelism. Many ministers and laymen have found new joys as they have perfected new techniques in the field of visitation evangelism. It is to be regretted that the methods which brought such good results during the Year of Evangelism have not been used more intensively in the two subsequent years.

It is good to know that the mass evangelistic appeal is not lost. A few of our ministers continue to lead men to Christ through this tried-and-true method. We rejoice in the large number of children and youth who yearly accept the Christian way of life as portrayed for them by teachers in the church school. A three-way approach to the evangelistic task of the church is found to bring results as laymen reach laymen for Christ, as teachers present the cause of Christian living to their pupils, and as ministers proclaim the Gospel from the pulpit.

The Annual Conference

The Church today is crying for a Spirit-filled ministry. Our preachers are saying that their greatest need is not in the realm of methods, but in the realm of spiritualized motives. The need is not so much for information as it is for inspiration.

As a means toward the goal of a Spirit-filled ministry, we propose that the Board of Evangelism come together early in the new Conference year for a combination institute-retreat program. It is recommended that major emphasis be placed upon prayer for God's guidance in the task assigned to the new Board.

As a further means of aiding our ministers in their quest for a deepening of their spirit-lives, we propose two Prayer Retreats, each on a semi-Conference-wide basis. Plans are being perfected for the first Retreat to be held at the Chamberlain Hotel, Old Point, Virginia, January 24-28. A second Prayer Retreat is also set up for Natural Bridge, Virginia, February 14-18. It is recommended that ministers from the seven eastern districts go to Old Point and the remaining seven to Natural Bridge. It is recommended that at least ten ministerial students from Randolph-Macon College attend each of these Retreats; with as much of their expense as possible being taking care of by the Board of Evangelism.

Another Conference-wide project will be that of a Workshop on Rural Evangelism to be held on the Eastern Shore in April. As was the case last year this will be a joint project of the Board of Evangelism and the Commission on Town and Country Work. Our Conference was one of the pioneers in this type of program, which has now become a sort of pattern for the Church at large.

We recommend the continued observance of one Sunday, either in June or September, as Life Service Sunday. This service should be the climax of a continuous emphasis on the need for full-time volunteers for service in the Church.

The District

We recommend that the District Committee meet as soon as possible in the Conference year. This group should study the evangelistic needs of the district, with the idea of offering suggestions and help in those areas where the need is greatest. Pastors of station charges should make their services available to circuit men who feel the need of such help. It is recommended that, where possible, district-wide simultaneous services be held.

When Bishops, District Superintendents, and Conference Boards of Evangelism become fired with an evangelistic spirit and enthusiasm, promote an adequate program, and create an evangelistic expectancy, the results almost invariably show an increased evangelistic spirit and tempo in the local church—and churches, districts, and Conferences show marked gains in the number of persons won for Christ.

Expect to win people, plan to win them, pray to win them, work to win them, and the Spirit of God will crown your efforts with success.

The Local Church

Every local church should be informed as to the new legislation which combines the Evangelistic and Membership Committees. SHEPHERDS Magazine (September) lists the duties of this committee: (1) Assist the pastor in acquiring and keeping an accurate record of membership and constituency, with especial attention to renewing the interest of the indifferent members and the enlistment of new members; (2) Promote the program of evangelism outlined by the General Board of Evangelism, and in cooperation with the District Committee of Evangelism. This issue of SHEPHERDS also gives a summary of new legislation as it effects this Committee.

Local churches should look upon their church schools as evangelistic agencies. Every teacher should be so trained as to be able to "teach for a verdict."

In his efforts to reach the individual, the family, and the multitudes every minister must make wide use of our Church literature. SHEPHERDS provides his "workshop" material. Devotional literature wisely distributed in the homes and to worshiping congregations pays large dividends. *The Upper Room* continues to fill a great need. We recommend a wider distribution of this booklet.

As a constant reminder of its community responsibility, every church should secure and keep an active list of those who have no church home. There should be a small, well-trained corps of personal workers who make systematic calls upon these prospects for the Christian life.

The General Conference proposes to reach 400,000 persons on profession of faith during 1949. Your Board suggests that the Annual Conference accept its proportionate part of this goal; with the further suggestion that the districts be asked to accept their proportionate part of this number on the basis of present membership. The goal for the Church at large can be attained on a ratio of one person on profession of faith for every 17 active church members.

METHODISM'S GOAL

400,000 on Profession This Year

"1 for Every 17 Active Members"

The General Conference gave our Church the greatest quadrennial goal of persons to be won for Christ ever undertaken by any church—2,000,000 in four years. The goal for this year, for the 1949 Annual Conferences, is 400,000. This itself is the greatest goal ever undertaken by our Church, except in the Year of Evangelism when 423,925 were reported received from Preparatory Membership and by Confession of Faith by the 1946 Annual Conference.

To achieve this goal of 400,000, it is necessary that churches, districts, Conferences, Areas, and Jurisdictions receive this year on profession of faith "one person for every 17 active members." We try not to emphasize statistics, but when it is realized that each figure stands for an immortal soul and his relationship with Christ, even statistics become a thing glorious to consider. In order to find out the number that represents their *pro rata* share of the 400,000, district superintendents, district secretaries of evangelism, and pastors will have no trouble in dividing their active memberships by 17, to get the exact number.

Because some Bishops, some Conference Secretaries of Evangelism, and other evangelistic leaders have requested that we make visual the splendor of the responsibility and opportunity that is before us, we give these goals (or proportionate shares) by Annual Conferences. As a base, we use the number of active members reported in 1947 (latest figures available). Because several of the 1948 Conferences in the Central Jurisdiction had not been held when these figures were supplied by Albert C. Hoover, Methodism's official statistician, in late November, it is deemed best to report this Jurisdiction in another issue.

Annual Conference	Active Members 1947	Received Confession of Faith 1948	Goal Confession of Faith 1949
Alabama	92,932	3,104	5,467
Alaska	.....	66	....
Baltimore	138,430	4,951	8,143
California	**65,603**	**4,338**	**3,861**
California Oriental	**911**	**66**	**54**
Central Kansas	94,891	3,833	5,582
Central New York	55,094	2,041	3,241
Central Pennsylvania	106,685	3,438	6,276
Central Texas	85,831	3,304	5,049
Colorado	53,615	2,367	3,154
Cuba	**3,566**	**415**	**210**
Dakota	28,248	1,539	1,662
Detroit	119,067	5,966	7,004
East Oklahoma	61,479	2,914	3,616
Erie	66,786	2,297	3,929
Florida	102,101	5,204	6,006
Genesee	60,592	2,320	3,564
Hawaii Mission	**2,476**	**210**	**146**
Holston	138,897	6,625	8,170
Idaho	12,149	541	715
Illinois	166,847	5,714	9,815
Indiana	110,463	4,028	6,498
Indian Provisional	**3,059**	**403**	**180**
Iowa-Des Moines	117,383	4,183	6,905
Kansas	77,622	2,629	4,566
Kentucky	55,329	2,225	3,255
Latin American	**3,185**	**231**	**187**
Little Rock	67,054	2,456	3,945
Louisiana (short year)	78,007	2,206	4,589
Louisville	71,771	3,307	4,222
Maine	23,824	831	1,401
Memphis (short year)	93,498	1,797	5,500
Michigan	66,226	3,026	3,896
Minnesota	42,161	1,943	2,480
Mississippi	82,142	2,961	4,832
Missouri	62,824	2,002	3,696
Montana	17,638	868	1,038
Nebraska	98,016	4,484	5,766
Newark	68,050	2,650	4,003
New England	68,775	2,399	4,046
New England So.	31,301	1,125	1,841
New Hampshire	15,108	553	889
New Jersey	76,669	2,737	4,510
New Mexico	30,426	1,684	1,790
New York	57,828	1,780	3,402
New York East	90,730	3,293	5,337
North Alabama	145,911	5,147	8,583
North Arkansas	69,142	3,537	4,067
North Carolina	131,166	3,937	7,716
North Georgia	142,668	5,164	8,392
North Indiana	96,032	3,603	5,649
North Mississippi	68,852	1,985	4,050
North Texas	88,438	3,802	5,208
North-East Ohio	203,644	7,507	11,979
Northern Minnesota	46,565	2,423	2,739
Northern New York	32,508	1,096	1,912
Northwest Indiana	74,811	2,702	4,401
Northwest Iowa	55,141	2,058	3,244
Northwest Texas	69,618	3,329	4,095
Ohio	242,340	9,091	14,255
Oregon	32,539	1,614	1,914
Pacific Japanese	2,840	137	167
Pacific Northwest	52,950	2,599	3,115
Peninsula	59,041	2,373	3,473
Philadelphia	103,286	4,013	6,076
Pittsburgh	133,242	5,092	7,838
Puerto Rico	**3,118**	**392**	**183**
Rio Grande	**6,623**	**471**	**390**
Rock River	129,157	6,380	7,597
Saint Louis	67,012	3,309	3,942
South Carolina	155,860	4,851	9,168
South Georgia	106,938	4,339	6,290
So. Calif-Arizona	125,789	6,179	7,399
Southern Illinois	63,757	2,201	3,750
Southwest Missouri	70,028	2,749	4,119
Southwest Texas	76,853	3,328	4,521
Tennessee	92,975	3,396	5,469
Texas	124,817	5,607	7,342
Troy	70,830	2,075	4,166
Upper Iowa	61,584	2,426	3,623
West. North Carolina	187,835	5,566	11,049
West Oklahoma	77,108	3,309	4,536
West Virginia	156,074	8,266	9,181
West Wisconsin	36,191	1,736	2,129
Wisconsin	**53,529**	**3,577**	**3,149**
Wyoming	71,887	2,653	4,229
Wyoming State	8,291	455	488

Calling all Preachers---Evangelistic Laymen---Fishers of Men
Committees on Membership and Evangelism for the
greatest week of visitation evangelism Methodism ever had

National Visitation Evangelism Week

March 20---25

by Dawson C. Bryan, Associate Secretary
Visitation and Personal Evangelism

March 20-25 has been designated across Methodism as National Visitation Evangelism Week. This week comes at the heart of the Lenten season and as a culmination of the spiritual preparation of the Week of Dedication. Planning for the Home Evangelistic Visitation can be completed prior to the Week of Dedication.

Every pastor will find this special week most opportune to center the pre-Easter evangelism. Careful preparation can provide enough prospects and lay visitors for the ingathering. Every church will receive some members and churches with larger fields will receive scores of new members. All together The Methodist Church can win 300,000 people to Christ and His Church during this one week.

The Home Visitation Program should be adapted to fit the local needs of each charge. In order to secure the maximum results a definite plan will be needed. Four elements of the program are essential.

Set Date

1. Place the date on the church's program NOW. Set the week of March 20—with four nights of visiting, Monday through Thursday. If this particular week is not practical, then plan for another week during Lent. Some circuits will need to plan for a different week of visitation for each church. But set the dates now and prepare for the visitation.

District Training Schools for pastors can be held the week of March 6 with much profit.

Compile Prospect Lists

2. Secure the names and addresses of all possible prospective members. This is the most important part of the work. You will be able to reach only those whom you know are prospects. During January and February compile the Prospect List by:

(1) A Friendly Community Study or Survey. A house-to-house canvass will determine ALL the prospective members in a community.

(2) During FEBRUARY a survey of all the organizations of the church—the church school, the W.S.C.S., the Methodist Men's organization, Sunday evening groups, etc. The best prospects for any church are usually church school pupils and their relatives, especially non-member parents of children in the church school. A survey card should be given to every pupil or member of a church organization during the month of February and the information completely filled out as to the church and church school membership of each member of the family. From these survey cards the Responsibility Lists of pupils who are not members of the church should be prepared for each church school teacher. A Prospect and Assignment Card should be prepared for the week of Visitation Evangelism containing names of all members of each family not church members. The Board of Education, the church school, and other organizations will cooperate most heartily in this endeavor.

(3) Other sources will be a Roll Call or "Attendance Registration" at church services, names handed in, etc.

Enlist the Workers

3. Secure the lay people who will attend the training conferences and visit for the four nights of the week beginning March 20. These should be secured during the last half of FEBRUARY. The pastor should select carefully and interview personally each person who is to help do the evangelistic visitation. There should be a minimum of two visitors for every ten prospective families. Getting the agreement of these lay people is the heart of the evangelistic effort.

Make special arrangements for the spiritual consecration of the lay evangelistic workers during the Week of Dedication. For them this should be a time of spiritual preparation and motivation.

Have Instruction Conferences

4. During the National Visitation Evangelism Week of March 20 the visitors meet together for supper each night at 6:00 or 6:15 P.M., and the pastor gives 20 minutes of instruction in Home Visitation Evangelism. Following this each team of two visitors is assigned from four to six homes to visit, and visiting is done from 7:00 to 9:30 P.M.

The new members may be received into the church, after "Spiritual Guidance Visits" by the pastor and Membership Training Classes, according to the local church plans and arrangements, presumably on Palm Sunday or Easter.

Let's get the 400,000 by Easter
Will you get your share?
This is the week to get the most of them

***Left*—Supper instruction conference held in First Baptist Church for visitation workers in the co-operative New Life Mission at Fairbury. *Right*—Eugene Golay and three of the co-operating local pastors whose names are listed below.**

Four Denominations Co-operate IN NEW LIFE MISSION

Featuring Visitation at Fairbury, Nebraska
by Eugene E. Golay, Nebraska Conference Secretary of Evangelism

"This is the most significant evangelistic crusade conducted in our city during my twelve years here," declared the pastor of the First Presbyterian Church of Fairbury, Nebraska, in giving his estimate of the value of the New Life Mission recently carried through by four of the leading churches of the city. Churches cooperating were the Presbyterian, Methodist, Christian and Baptist.

Plans for the New Life Mission were initiated in April, when Eugene Golay, Secretary of Evangelism of the Nebraska Conference, was asked to outline the program at a meeting of the Ministerial Association. A careful job of cultivation and promotion was done through the summer months. In September a survey was made of the city of 8,000 inhabitants. Hundreds of prospects for membership were discovered. Spiritual preparation was emphasized October 10, 11, with E. E. Jackman of Norfolk, Nebraska, as leader. Public services were conducted in the Methodist church and all teams of visitors were urged to attend.

Everything was in readiness for the Visitation Evangelism Crusade, October 12-14, directed by Eugene Golay of Wayne, Nebraska. Planning meetings were held each day with the pastors, and the director gave the instructions at the supper conferences. A unique feature of the visitation program was the suppers for all the teams of visitors from all four participating churches together. The visitors met in a different church each evening for the suppers. A beautiful spirit of fellowship and cooperation in the common task was evident each evening.

About 30 teams visited each evening and the results were indeed thrilling. There were 307 prospects visited in the three evenings; 66 were won by transfer and 39 were won as first decisions, or a total of 105 decisions. The teams reported back each evening to their individual churches and they "returned with joy." One insurance salesman who visited for the first time was thrilled with the experience and said: "This is the greatest thing I have ever seen. This is real evangelism." "New Life" was found by many of the visitors.

The Union Preaching Mission was held October 31-November 7, with Wayne Green, pastor of First Christian Church, Beatrice, Nebraska, as the preacher. All those who had made decisions during the visitation crusade were urged to attend these services. Fine interest and attendance were given the services which were held in the First Christian Church.

The final phase of the assimilation program was a series of four special Sunday evening services in the individual churches to which all new members were specially invited. Fellowship suppers were held by some churches. The various ministers spoke at the worship hour on the doctrines and history of the church.

Ministers of the participating churches are: Presbyterian, M. Q. Stevenson; Methodist, A. G. Swanson; Christian, E. H. Stephenson; Baptist, K. S. North.

CAMP ALDERSGATE

by W. D. Melcher

Fulton, New York

At Camp Aldersgate in the Northern New York Conference, the pastors attending the School of Evangelism agreed that each one would work out the following four-point program in his church during the coming year:

1. Make another religious survey of his town or city to find prospects.
2. Revive an interest in Bible study and prayer by organizing groups for this purpose.
3. Emphasize church attendance among youth by organizing a "League of Worshipers."
4. Accept the program of the General Board for the quadrennium and go to work to secure as large a number of accessions as possible during the year.

This School of Evangelism was promoted by the Conference Board of Evangelism at the new Conference Camp in the foothills of the Adirondacks. Conference Board paid the pastors' expenses.

Two days were spent in worship and prayer and round table discussions. Subjects discussed were the program of Evangelism for 1948-52 adopted by the General Conference, possibilities of evangelism through visual aids, the need for Bible study and prayer, more careful training for confirmation class members, the importance of study and preparation for preaching, and the place laymen can have in the evangelistic program of the local church.

Dr. James S. Chubb of the General Board of Evangelism was the principal speaker.

The District Superintendents (B. L. Waters, W. O. Thomas, and Russell Brown) participated in the round table discussions.

Inspiring and Helpful

Let me take a moment to tell you how inspiring and personally helpful the past two issues of *Shepherds* have been to me. I specially reveled in the reminiscences of Bishop Selecman, and the article by Dr. McPheeters of Detroit was one of the best along that line I have read in a long time.

—*Dee W. Cobb,* Evangelist, Wilmore, Kentucky.

LAYMEN'S DAY---1949

February 27, 1949

by Shelby E. Southard, Editor
The Methodist Layman

H. Armstrong Roberts

Methodist laymen will occupy the pulpits throughout the land in churches large and small, on what may prove to be an epochal day.

Materials to be used in the observance of Laymen's Day—Sunday, February 27—for pastors and their lay leaders—are in the mails from the General Board of Lay Activities. Early attention to preparations for this important church-wide observance is urged by the Board of Lay Activities in order that the laymen who will be occupying the pulpits across the Church may have ample time to prepare their addresses.

"I Am a Methodist" is the theme for Laymen's Day this year. With thousands of laymen studying this subject in order to speak to hundreds of thousands of their fellow-churchmen, emphasis on this topic will be excellent spiritual preparation for the phase of the Advance to be devoted to an examination of "Our Faith" and a deepening awareness among all Methodists of what their church membership means.

Dr. Frank D. Slutz of Dayton, Ohio, noted Methodist layman, educator and writer, has written the special materials incorporated in the pamphlet which has been mailed to all pastors, district superintendents, and lay leaders. Dr. Slutz is a member of the General Board of Education, the Commission on World Peace, and the Inter-board Committee that functions for the Boards of Education and Missions and Church Extension. A pioneer in new educational approaches, Dr. Slutz has been active as a free lance in the fields of guidance and counseling since 1932 and has worked with many of our Methodist schools and colleges. He was for many years the teacher of the Adult Bible Class for men and women at the Grace Methodist Church, Dayton, where he is an active member.

Last year saw the most complete observance of Laymen's Day in the history of The Methodist Church. It has been estimated that upward of 150,000 laymen had active roles in the Laymen's Day services, as speakers, and in other capacities. The speakers included Governors, United States Senators, college presidents, men distinguished in all the professions, and from every walk of life.

The General Board of Lay Activities which sponsors and promotes Laymen's Day has urged that Laymen's Day in 1949 be observed, if at all possible, on the day set for it by the General Conference, the fourth Sunday in February, preferably at the morning worship hour. It further urges the topic in each local church be that recommended for use by the whole Church. This year it is "I Am a Methodist."

Laymen's Day is always observed on the fourth Sunday in February. This year it comes the last Sunday before the Lenten season. With spiritual laymen—laymen who are eager for a spiritual awakening and a real ADVANCE throughout Methodism—in all Methodist pulpits on that Sunday, a mighty spiritual impetus can be started that will prepare the way for the Week of Dedication, the Week of Visitation and Personal Evangelism in March, and a veritable Pentecost by Easter time.

Let circuits plan now that Laymen's Day be observed in every circuit church on Sunday morning, February 27. Let stations and circuits plan not just for another observance, but for a real emphasis of the spiritual principles and cardinal doctrines of Methodism.

ON LAYMEN'S DAY

Have Literature on Methodism for Your People

As they leave the church, give at least one of the following leaflets to your people:

I Am Proud to Be a Methodist, by Weldon F. Crossland ($1.50 per 100)
What Methodists Believe, by Bishop J. Ralph Magee ($2.00 per 100)
The Methodist Church, by James S. Chubb ($2.00 per 100)

Leaflets which help Methodists be better Methodists more than pay for themselves.

Also have a supply of the Layman's Evangelistic Packet to sell—See page 26

1908 Grand Avenue **TIDINGS** **Nashville 4, Tennessee**

Representatives from 17 churches of Harrison County Larger Parish who met at Cainsville, Missouri, last winter to discuss the returns of the first Lord's Acre projects.

HARRISON COUNTY LARGER PARISH

The Harrison County (Missouri) Larger Parish is composed of 25 churches and 8 ministers. Many gains have been made by these churches since the establishment of this Larger Parish under the direction of J. W. Ward, district superintendent, and Marvin T. Judy, director. Abandoned churches have been revived and new ones established. This is the first time in 25 years that all of the churches in the area have had a pastor.

The Lord's Acre Plan was participated in last year by 17 churches with a consequent income of $14,000.

Vacation Church Schools were held in 17 churches this year with about 800 children reached.

Sunday Schools have shown an increase of about 25% in enrollment and attendance campaign.

About 500 people attended the annual Parish Day get-together, held this year on August 1, at Bethany.

Simultaneous Revival

A simultaneous revival was held in 17 churches in the summer, resulting in 38 additions on profession of faith. Offerings received during the revival were pooled. After the visiting ministers were paid for their mileage traveled, the remainder was divided equally among them as honorarium.

Dr. James S. Chubb of the General Board of Evangelism directed this simultaneous campaign. Under his leadership the pastors and visiting preachers met daily in a helpful spiritual retreat. Likewise laymen had special meetings that widened their vision as to their responsibility as individuals and churches.

Young people gathered at Midwinter Institute, Cainesville, Mo.

"Our Faith" Theme of Ministers

The Delaware County Methodist Ministers Association, located at the heart of the South District of the Philadelphia Annual Conference, has organized its program for the coming fall and winter around "Our Faith," the first objective of the Advance for Christ and His Church, the new quadrennial program of The Methodist Church, having taken as its objective a new appreciation of the central emphases of the Christian Faith. Others might choose to do likewise.

Emphases chosen for monthly meetings are: (1) Sin and Human Tragedy, (2) The Cross and Redemption, (3) The Gift of the Holy Spirit, (4) The Christian Revelation and Christian Doctrine through the Church School Literature, (5) The Resurrection, a New Creative Event, (6) Living as a Son of God, (7) The Hope of Eternal Life.

In developing these themes the Delaware County Association is seeking to state unchanging Christian truth in the setting of the world's present thought forms. It is hoping to develop at once clarity of conception, spiritual passion, and a burning sense of mission. Outstanding men are invited to address the ministers each month on these subjects.

"We look upon the Gospel as a priceless heritage," writes John W. McKelvey, the chairman of the program committee. "It represents not merely the insights and aspirations of men, but also the historic revelation and redemptive purpose of God. It is the message of God's amazing gifts of His only Begotten Son, that through Him believing men may receive the gifts of eternal life."

Thanks to SHEPHERDS for such a wonderful publication. It is such an inspiration to read over and over.

I have enjoyed it for three years through a friend.

—*Mr. G. Bingham,* Sherwood, N. C.

In line with your thought that we need a handbook for laymen to inspire them for "Personal Work," I would surely like to lend my hearty agreement. Incidentally I get a real thrill out of every issue of your fine magazine. Keep up the good work for our Christ.

—*Richard F. Mellor,* Pastor,
Marseilles Methodist Church,
Marseilles, Ill.

?? HOW ??
To Establish
A FAMILY ALTAR

The spiritual enrichment that comes to family life through the family altar is not a subject for debate. The problem is how to get these altars established. Probably the biggest obstacle that even church families face when the minister talks about the family altar is a simple question of "how?" People often think of family worship in terms of a grouchy old uncle, or perhaps of a grandfather who read long passages of scripture in a monotone or repeated ponderous prayers he had memorized in his youth.

The minister who would establish family altars in the homes of his people can show how easy it is to begin, how helpful the devotions become, and how richly rewarding family worship will be in the lives of the children.

Some ministers have developed family altars by going from home to home demonstrating how it is done. Others have worked through the midweek service and have had the sponsorship of church school classes or women's organizations. In many cases the demonstrations are given before the whole congregation. In any case the procedure is basically the same. All the equipment needed is a family, the family Bible, and a copy of *The Upper Room*. Here is the script:

Minister: With the Bible and *The Upper Room* it is really easy for any family to observe family worship. Simply choose a time when the family can be together. At the breakfast table or just after the evening meal are the times most frequently selected. Some families like to gather before a significant religious picture that is meaningful to them. Others simply sit at the table.

Father: I am reading from Second Timothy, the first chapter, the first fourteen verses—the Bible reading suggested for today by *The Upper Room*. (He reads this passage.) The text for today is the twelfth verse, which I have just read: "For I know whom I have believed."

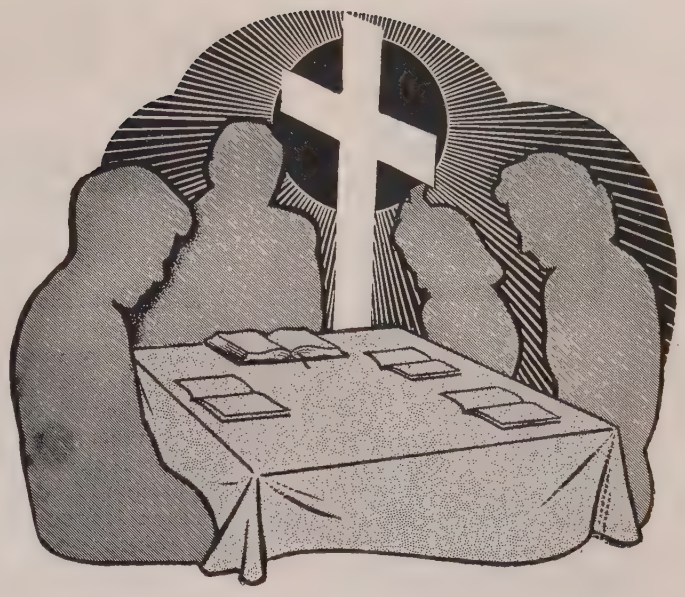
Mother: The meditation for today was written by J. C. Mitchell whose home is in England. (She reads the meditation.) Now, Jimmy, will you read the prayer in *The Upper Room?* It may be that you will want to add the prayer that is in your heart. When you finish we we will all join in the Lord's Prayer.

Jimmy: (Reads and leads in his own simple prayer, after which they all pray together the Lord's Prayer.)

Father: Mary, you read the "Thought for the Day."

Mary: (Reads this "Thought.")

Minister: See how easy it is to have family worship with the aid of *The Upper Room*. It always presents helpful Bible passages, a meditation written by someone who has thought deeply on spiritual matters, and a prayer that suggests prayers that we can utter as we think of our own needs in relation to the needs of the world and the Kingdom of God. Then we have the pleasure that comes from the knowledge that not just our family but that many other families of our church are sharing the same devotions today. In fact, in thousands upon thousands of homes on this continent and abroad, even in other languages, there are people joining with us today in worship.



IN THE SHADOW OF THE CROSS

THE Lenten Season is a time when all Christendom begins to look seriously toward the greatest of holy days - - Easter. Christians again become conscious of the fact that they are living in the shadow of the cross.

The Lenten Season is a time when millions of people give at least a few minutes each day to meditation, Bible reading and prayer. The Upper Room will help you then, as it helps people by the hundreds of thousands the world over. Join in this great fellowship!

In The Upper Room are suggested Bible passages particularly helpful for day-to-day living . . . . meditations from the minds and hearts of great Christians of our day . . . . brief prayers that will help you express the prayers of your own heart.

Published bi-monthly. Individual subscriptions, two years to one address or two one-year subscriptions, $1.00. Ten or more copies of one issue to one address, 5 cents each. Appropriate envelopes for remailing, 10 or more, 1 cent each.

THE UPPER ROOM
Nashville 4, Tennessee

New Orleans Methodism Reports on Evangelism and Church Extension

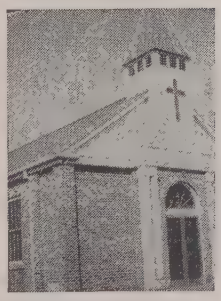
by H. L. Johns, District Superintendent

Aldersgate

Gretna

First Methodist

Church of the Redeemer



Chalmette

Methodist forces in New Orleans, busy the past two years in reviving the work of city and district church extension, have also played a vital part in a Protestant co-operative movement that reveals a great opportunity for advance in the old Crescent City on the Mississippi. Under the sponsorship of the New Orleans Council of Churches, 105 churches representing 13 denominations conducted a religious survey of Greater New Orleans area which gave the director, Dr. Guy H. Black, data to base a surprising statement, that New Orleans is now 51.4% Protestant or Protestant responsibility, 47.3% Roman Catholic or Catholic constituency, and 1.3% Jewish.

A School of Evangelism, also led by Dr. Black, with 46 churches representing 5 denominations, the week of November 7-11, used over 700 visitation evangelism workers to win 1,525 decisions in four nights. Of these, the Methodists led with 588; the Baptists, 444; the Presbyterians, 415; the Christians, 58; and one Evangelical church, 20.

These results are incomplete, and the evangelistic work will go on to Easter Sunday and beyond; but they indicate a fresh, interdenominational approach to the evangelistic task in one of America's most interesting cities.

A Look Backward to Early Methodism

Methodism in New Orleans has over 125 years of interesting history. In 1805 Elisha W. Bowman tried unsuccessfully to plant a church here; he went on to Opelousas where the mother church of Louisiana Methodism was founded. Among early heroes of New Orleans Methodism were Jacob Knobb; Theresa Canu, the St. Dominican refugee; Miles Harper, appointed in 1812 but died the following year from yellow fever; Mark Moore; John Menefee; the indomitable Benjamin M. Drake; and many, many others. In 1826 we had only 23 white and 60 colored members. The first church building was erected on Gravier Street on a lot purchased with funds given from the meager allowances of the Methodist circuit-riders; and the building was erected with money secured from Judge McGehee of Woodville, Mississippi.

In 1848 the youthful John Christian Keener, later bishop, was brought to old Poydras Street church. This church was the successor to Gravier Street, and later moved to a fine old building on Carondelet Street which still stands. In this building the General Conference of 1866 met after the Civil War and enacted laity rights. Outliving the yellow fever epidemic of 1849, Dr. Keener served ten years as presiding elder, and other years as pastor; he lived in New Orleans throughout a lifetime and was chief director of the church's growth and prosperity in that period.

New Orleans has long been considered a city different from other American cities. "Romanism was entrenched, with all its appliances and consequences. A pleasure-loving, dissolute and heterogeneous population was divided be-

Carrollton Avenue

Parker Memorial

St. Marks in the Vieux Carre

Algiers

tween superstition and infidelity. Growing rapidly from 15,000 to 150,000 in population, hundreds, thousands of Methodists and other professing Christians were swallowed up as they came within reach of that moral maelstrom. Fascinated, insnared by its peculiar blandishments of sin, they became ashamed of, and then denied their faith."

The above digest is from Bishop McTyeire's *History of Methodism*. If anybody knew and understood New Orleans in the decades now gone, Bishop McTyeire, Bishop Keener, and Bishop Linus Parker would be the men. These served the leading appointments here for a long period of years until all three were elected bishops. They would either be at Poydras or Carondelet Street church, or Felicity, or on the district, or Editor of *The New Orleans Christian Advocate*. And they left an imprint on the Methodism of the city that will always abide, characterized by profound convictions and profound loyalty.

It is no wonder that during the years more than 100 men from New Orleans have entered the Methodist ministry. With such sturdy figures ever in the background, one can get the "feel" of New Orleans Methodism—outnumbered and yet always undefeated.

Methodism Today in New Orleans

Today metropolitan New Orleans has a population of 650,000. Our 20 Methodist churches have 10,000 members. This may seem a small number, and yet these churches are working together in evangelism and church extension, gaining new members and planning new churches. The future of New Orleans Methodism is brighter as a result. We expect to organize the 21st and 22nd churches in a very short time and believe that in the future Methodism here may have as many as 50 or 60 churches.

An incorporated District Board of Missions and Church Extension provides a place where pastors and laymen work together for church extension and is one reason for our growth. Last Easter we had two new congregations with 200 in attendance—St. Luke's and Jefferson—and the only reason we did not have 10 new congregations and 1,000 in attendance was the lack of finance. The places for these churches are here but the funds are not.

New Churches

This day of opportunity, however, is being gradually met. The four projects that are under way are distributed over the new, enlarging suburban territory so that when they are all going no one will have to drive too far to a Methodist church. In Lakeview, St. Luke's church is a little over a year old; starting with 17 members, it now numbers 160; its lot, purchased for $13,000, and first unit, erected at a cost of $22,500, with some equipment make the investment there to be over $35,000. In Lake Vista a wonderful future site has been purchased at a cost of $16,464, a location that will be the chief church site in the lakefront section of the future, and committees are now at work winning the first members to this new group. In fast-growing Jefferson Parish, into which the metropolitan city spills, the Jefferson Methodist church was organized one rainy night in January, 1948, with 15 members; it now numbers 45, is occupying an army shack on a borrowed lot, but has just purchased a splendid site in Jefferson Park, near the Parish High School. Our latest development has come this month in Elysian Fields. Pastors and laymen working in visitation teams have won about 75 persons to charter membership in the new church, a magnificent site measuring 165 x 160 ft. in the center of the section has been purchased, and

Napoleon Ave.

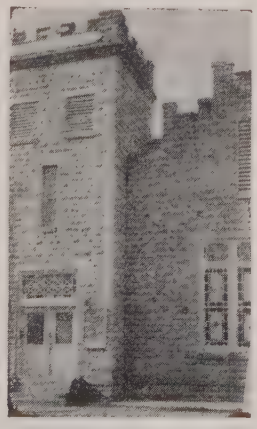
St. Luke's in Lakeview

Gentilly

Canal Street

Felicity

Rayne Memorial



Second

Eighth Street

Munholland Memorial

Guy H. Black giving instructions in visitation evangelism at First Baptist Church Inter-denominational School of Evangelism at New Orleans, Louisiana

the first services held last Sunday in a plumbing shop, with warmhearted enthusiasm manifested.

Our suburban churches are growing perhaps more rapidly than any other. The Munholland Memorial church is one of these, located in Metairie; this section has been studied by the Evangelical Church and this Church decided that Metairie was one of twenty of the finest fields in America and has invested $45,000 in a building enterprise. Our church is engaged in financing an $80,000 educational building and community center. The Gentilly church is in a great growing section, and has just completed a $27,000 expansion program, acquiring additional property and refurnishing the auditorium. The Gretna church moved to a new location and has rebuilt its plant and is already feeling the need for further building. The Canal Street church after long years of struggle in an old tabernacle, is now building a $75,000 sanctuary which will be a real addition to the Methodist Church life of the city. Every church is improving, planning, and dreaming of greater things to come.

Institutions

New Orleans Methodism is likewise proud of having the only full-time Protestant chaplain at Louisiana's great Charity Hospital, one of the largest hospitals anywhere in the world. A functioning Wesley Foundation is making a real contribution to the students at Tulane and Newcomb. The Memorial Mercy Home-Hospital contemplates 1949 as the year to build their new hospital unit. Rounding out our program is a newly-organized Goodwill Industries, Inc. Our Methodist forefathers would be amazed to know that at 210 Chartres Street, a block from Canal Street, this new institution is becoming a successful way of helping the handicapped.

Evangelism Reborn

The spirit of evangelism has been reborn in New Orleans since the Crusade for Christ. Nearly every church made substantial gains in the Crusade's year of Evangelism. The district report showed that on a goal of 883 for confession, 1,058 were received; and 1,540 by certificate. It is noteworthy that this trend has continued. Last year in the "short" Conference Year in Louisiana, the district net gain in membership was 1,124, which was 75% of the gain made by the entire Annual Conference. Church school enrollment is gaining, increasing from 5,585 in 1944 to 8,335 in 1948. Goals for 1948-49 call for 2,500 accession to the church and 2,500 new members for the church school.

Growing Protestant Co-operation

Protestantism in New Orleans generally is growing. The New Orleans Council of Churches, recently organized and with 30 affiliating member churches, felt the need of evangelism because of the influx of many Protestant people to New Orleans. It was decided that the major task for 1948 would be a religious census or survey to be followed by a visitation evangelism program. Dr. Guy H. Black was engaged to lead the efforts.

The Religious Survey

A consciousness of the need and of the necessity of working in so tremendous an undertaking brought 105 churches of 13 denominations to the point of actual co-operation. The denominations, listed alphabetically, were Assembly of God, Baptist, Church of Christ, Church of God, Disciples or Christian, Episcopal, Evangelical and Reformed, American Lutheran, Missouri Synod Lutheran, Methodist, Nazarene, Presbyterian U.S.A., and Presbyterian U.S.

Dr. Dawson C. Bryan, then pastor at St. Paul's church in Houston, was guest speaker at a city-wide Council meeting last May. This fall we have sold over 500 copies of his splendid "Handbook of Evangelism for Laymen." It is certainly helpful.

Dr. Guy H. Black, well-known pioneer leader in this field, directed the plans. The city was divided into 6 areas and 14 divisions. Ministers were elected by their groups as officers of these sections. Plans were carefully laid, assignments worked out. Catholics and Jews made announcements and asked their people to give the information desired.

On Sunday afternoon, October 10, over 4,000 workers from these churches went into all sections of the Greater New Orleans area to determine the religious affiliation of every possible family and person. At headquarters, survey cards came in by the thousands and were "processed" by volunteer workers who toiled at this task for two weeks. As a result every church and religion in the city was furnished with the cards that indicated membership or preference. The Roman Catholic church, the Jewish synagogues, in fact every denomination and sect were given their cards faithfully. The attention of the city was turned in a mighty tide of interest in religion and the church.

Visitation Evangelism

Many hundreds of new prospects were thus gained for each church for the visitation program that followed Nov. 7-11. Dr. Black was ably assisted by Dr. Dawson C. Bryan, now associate secretary of the Methodist General Board of Evangelism; by Dr. H. H. Thompson, of Atlanta, Ga., of the Presbyterian board; and by Dr. Roland Leavell, of the Baptist Seminary.

Over 400 lay people, mostly men, attended a great evangelistic instruction meeting on Sunday afternoon at the First Baptist Church on November 7. These and other such workers were formed into teams in their respective churches for the four nights of visitation, Nov. 8-11.

Not all of the churches worked the plan. The Episcopalians were busy electing a bishop. The Lutherans were represented in the School of Evangelism which met daily for the ministers but said they would follow up their prospects in their own way. But 46

churches did work, and gained 1,525 decisions in the four nights. That many decisions mean that a real revival of personal religion got started in New Orleans. We have just begun, we have learned something at first hand of this new process and of churches working together to win people for Christ and the Church.

You will probably be interested in the results tabulated. These are still incomplete, but they show how the results do come. There were 402 by profession of faith, the remainder by transfer, and here is the listing of the co-operating churches and their totals:

First Evangelical		20
St. Charles Ave. Christian		58
Presbyterian:		
First Church	26	
Napoleon Avenue	20	
St. Charles Avenue	70	
Gentilly	36	
Canal Street	50	
Prytania Street	16	
Gretna & Westwego	22	
Kenner & Good Hope	30	
Metairie	57	
Carrollton Avenue	31	
Third	35	
Lakeview	22	
Presbyterian Total		415
Baptist churches:		
First church	62	
St. Charles Avenue	26	
Coliseum Place	51	
Valence Street	24	
Central	101	
Franklin Avenue	13	
Gentilly	24	
Elysian Fields	59	
Emanuel	11	
Victory Mission	11	
Mid-City	36	
Metairie	9	
Rio Vista	12	
Gretna	5	
Baptist Total		444
Methodist Churches:		
Algiers	48	
Canal Street	39	
Chalmette	3	
Carrollton Avenue	100	
Eighth Street	6	
Elysian Fields	49	
First church	14	
Gentilly	44	
Gretna	32	
Harahan	6	
Jefferson	5	
Munholland Memorial	57	
Napoleon Avenue	23	
Parker Memorial	45	
Rayne Memorial	75	
St. Luke's	18	
St. Mark's	16	
Second church	8	
Methodist Total		588
Grand Total to date		1,525

Some leaders in the New Orleans Inter-denominational School of Evangelism. *Seated:* H. L. Johns, District Superintendent; John S. Land, St. Charles Presbyterian Pastor and President of New Orleans Council; Guy H. Black, and Dawson C. Bryan. *Standing:* Karl Tooke, Canal St. Methodist Pastor and Council Statistician; J. H. Grey, First Baptist pastor; and H. H. Thompson, Secretary of Evangelism, Presbyterian, U. S.

Percentage Report on Survey

Meanwhile, Dr. Black had been working to complete his analysis of the census to give a final report on the Catholic and Protestant percentages of population. His report was a surprise. It revealed:

New Orleans is 51.4% Protestant responsibility

New Orleans is 47.3% Roman Catholic constituency

New Orleans is 1.3% Jewish

The white population is 40% Protestant, 60% Catholic

The Negro population is 80% Protestant, 20% Catholic

New families moving into New Orleans are predominantly Protestant with the largest percentage of Protestants in the new suburbs.

The Protestant churches are making rapid growth. In the 10 years 1937-47 the Baptists grew 88%; Methodists, 85%; Presbyterians, 34%; American Lutheran, 20%; Missouri Synod Lutheran, 18%; Episcopal, 4%; Evangelical, 2%.

99% of the people surveyed showed a church preference. There were only 4 atheists discovered.

The study based on the following figures ascertained from the most reliable sources: population, 650,000; 70% white, or 455,000; 30% colored, or 195,000; 237,000 Catholics were reported including both races and including baptized children; there were 57,112 white Protestant church members, which did not include baptized children.

The most startling revelation was that there must be 100,000 Protestants in New Orleans unaffiliated with their local churches.

The survey estimates have been roundly challenged by the Catholic press in their official organ, *Catholic Action*. They say that the Protestant survey swept everybody into the Protestant column and that the newspapers were gullible in printing the survey story. The truth is that the survey revealed that 11% of the entire population consists of Catholics not known to their church. There are thousands of Catholics drifting away from their churches just as there are thousands of Protestants drifting away from their churches.

The Advance Has Begun

Perhaps the final result is the feeling of challenge. Protestants need not feel inferior even in numbers. The church program of evangelism and church extension can go hand in hand, and it will be vigorously followed in New Orleans during the years of the Advance. In fact, we feel that the Advance has begun and we are determined that it shall never halt.

"MARVELOUS SUCCESS"

The "See You IN CHURCH Sunday" Crusade, promoted by TIDINGS through SHEPHERDS Magazine, was of much value to thousands of churches, according to testimonies from many sources. Here is an unsolicited testimony that came by letter to the editor of SHEPHERDS:

From a County Seat Town

"Perhaps you would be interested to know that we took much of your program called "See You IN CHURCH Sunday," using a good amount of your suggested materials and adapted it to our own needs in our Fall Loyalty Program with marvelous success. . . .

"Our church is thriving in every phase and department. Our morning attendance has been wonderful. Although we have a large sanctuary which is normally filled every Sunday, we had to push back the folding doors and use chairs. Yesterday, Family Day, we served communion to more people than this preacher has ever served before at one service, and the largest crowd ever seen in this church on Communion Day.

"Our Loyalty Program is over, but our church will continue to move forward. Our people want to continue to have thriving Sunday and Wednesday evening services."

—*H. J. Burkett,* Pastor, Covington, Tennessee.

"GO AND DO THOU LIKEWISE"

By request we have re-worked the "See You in Church Sunday" details, separated it from the World Wide Communion features, added a letterhead, an invitation card, and made it even more adaptable for interdenominational groups and councils of churches.

If possible, get other churches to join with you in the movement, and have Easter attendance throughout February and March. Many will gladly do so and share in the expense, for there is nothing denominational about it. It appeals to all and has value for all.

But if your church promotes it alone in your community, it will manifest a Christian spirit, real progressiveness, and prove itself really alive. Many testify that the money spent so doing comes back on the collection plate. "Cast your bread upon the waters."

1908 Grand Ave. TIDINGS Nashville 4, Tenn.

How to Promote "See You IN CHURCH Sunday" from Now Until Easter

Every church can have a remarkable increase in attendance during February and March by enlisting its laymen in a "See You in Church" publicity and advertisement campaign. It is not necessary at this time of year to send regular visitors in the home as was done in September and October.

In visitation let your church major on a complete survey (Friendly Community Study) in January and/or February, and on visitation evangelism in March.

1. Enlist a few key laymen in the "See You in Church" publicity campaign, show them the possibilities, tell them of the materials available (for complete list see the order blank), get the materials, give the laymen free rein, and they will put it over in a remarkable way.

2. Having done this, let the pastor major on spiritual themes and helpful services to "feed the flock of God" when they come. Let him preach the Bible, challenge the people as never before, give them Christ, and preach for a verdict.

SOME SUGGESTIONS

1. Put posters in every store and possible public place in the community.

2. Put stickers on every automobile and on front windows of every home. These can be mailed to the homes, carried around by the church youth or Boy Scouts, or even distributed at Sunday school and church.

3. Talk the "See You in Church" movement at every church service, in every church bulletin, in every Sunday school class, at the Woman's Society, at the Official Board meeting, at the MYF, etc.

4. Laymen might make three-minute speeches at civic clubs, in schools, etc.

5. Businessmen might use small stickers on their letterheads and envelopes.

6. "Flash Announcements" might be made on the screens at local theaters.

7. Business firms might include the "See You in Church Sunday" slogan in their newspaper advertisements.

8. Brief news articles, including "See You in Church Sunday" mats, might be furnished daily and weekly papers.

9. Members might be encouraged to close their conversations with others on the streets and over the telephone by saying, "See You in Church Sunday."

10. Official Boards and pastors might have a "See You in Church Sunday" mailing to every home in the membership and constituency, and even community.

11. "See You in Church Sunday" letterheads might be used for this mailing, and the new cards, "Your Church Is Calling You" and/or "When You Attend Church," or the leaflet "Let's Go to Church" might be included. If not, distribute these freely at church and through the members.

12. Registration of the attendance at church service on three or four straight Sundays (using Attendance Registration Cards) will do much to encourage attendance.

Do these things, and some others that you can think of, and you will be delighted.

Using Midweek Prayer Meeting TO DEVELOP FAMILY ALTARS

By Clarence W. Krebs, Pastor
First Methodist Church, Paintsville, Kentucky

Paintsville is a small mountain community in Eastern Kentucky with a population of about 5,000 of the finest people in the world. In the town are two Methodist churches. In February, 1947, I was appointed to my pastorate here. Eight people, besides the pastor's family, greeted me at the first midweek prayer meeting.

So far as I could find there was not a single family having worship regularly. The church was accustomed to ordering five copies of *The Upper Room* each quarter and placing them on the ledge of a window near the door for people to take, if they desired. A number of these were still in the window when I arrived.

I have always been a firm believer both in the midweek prayer meeting and in family worship in the home. One evening at prayer meeting, when the attendance had passed the fifty mark, I announced that we would have a demonstration of "How to Have Family Worship in the Home." After pointing out the spiritual advantages of family worship, my own family of six gathered on the rostrum, and we invited the congregation to join us in worship, even as a large family. Each child had his Bible, and we used *The Upper Room*. Following our customary family procedure, each child read a part of the suggested scripture, following which the mother read the meditation from *The Upper Room*. Then we turned out the lights, and beginning with the youngest, each member of my family led in prayer, with my prayer closing the worship.

I asked those who had witnessed this demonstration if they would not try a similar pattern of family worship in their homes, by using *The Upper Room* which we would give them. An encouraging number agreed to give it a trial. Thereafter each week as we counted the number present at prayer meeting, and those who had their Bibles, we also counted those who had family worship in their homes. More and more the people began to see the value of this contact with God in their homes, based on the help provided in *The Upper Room*. This is clearly evidenced by the fact that our order for *The Upper Room* increased from 25 to 100, and then to 200.

Shortly after Annual Conference our Official Board voted to adopt The Upper Room Parish Plan. Since then it has also been decided to place a copy of *The Upper Room* in each hospital room in our city.

We had only 316 members when we adopted the Parish Plan. Of these, not more than 225 lived in our county. Now a new atmosphere is ours. New life has come to us. Our church has grown rapidly. We now order 400 copies of each issue and we place a copy in each home in our parish and in the homes of prospective members. This is a part of our cultivation of prospects. Along with *The Upper Room* we mail a letter from the pastor giving the "news" of the church and our program for the period just ahead. Each copy is stamped with a message from our church. A committee of faithful women address and stamp the envelopes, and fold and insert the letters and the offering envelope. Another committee of younger women place *The Upper Room* in the hospital rooms. The offering envelope makes the plan practically self-supporting.

It is needless to say that during these two years our church has grown spiritually. The prayer meeting attendance averages from 75 to 100. Represented in this attendance are usually from 35 to 50 families who have regular family worship. Our membership has increased, the pastor's salary has been increased, and many folks are finding Jesus Christ as their Saviour and Lord. Throughout it all *The Upper Room* is giving us daily guidance as we seek to deepen the spiritual lives of our people.

Christian Nurture
IN THE HOME
CHARLES C. SELECMAN

"There can be no substitute for the home!" Here is a forceful plea for the parents to return to their rightful place in nurturing the spiritual and moral lives of their children. This is a book you will want to place in the hands of all of your members who have children.

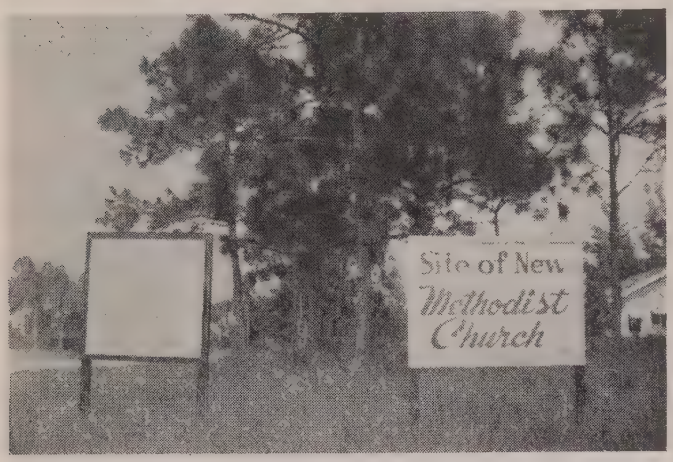
Quantity orders shipped on consignment

25c single copy 12 copies **$2.50**

order from THE UPPER ROOM

1908 Grand Ave. Nashville 4, Tenn.

A CHURCH
That Started With an Offering FOR WORLD SERVICE



St. Luke's in St. Petersburg

A Church That Started With an Offering for World Service

On June 27, 1948, the charter members of St. Luke Methodist Church, St. Petersburg, Florida, met together for the first time as a congregation. A church consisting of three classes was organized under the direction of Wesley J. Alonso, church school superintendent, and the offering that morning amounted to $4.54.

Whether to use the money for badly needed supplies for the infant church school or to designate it for World Service, as is the custom for Fourth Sunday offerings, was a problem which immediately faced the officers. After conferring together, Alonso, Miss Rose E. Hennesey, church school secretary and treasurer, and Dr. Thomas Charlesworth, temporary pastor, decided to let the people decide. To give that small first offering of the St. Luke Church School to World Service was the unanimous decision of those charter members.

Since that fourth Sunday in June the church school has grown steadily. Now, instead of three classes, there are seven: nursery, beginner's, primary, junior, intermediate young adult, and adult. The church membership now is well over the one hundred mark and is expanding each week. Services are conducted by the pastor, Walter N. Kalaf, who assumed his duties on September 15, in the Little Theatre room of St. Petersburg High School, just five blocks away from the lot on which St. Luke Methodist Church will be erected.

"Evangelistic Preaching"

The West Wisconsin Conference Board of Evangelism distributed Bishop Roy H. Short's book, *Evangelistic Preaching,* to every minister in the Conference.

This is a worthy project for any Annual Conference Board of Evangelism and should result in increased evangelistic fervor in the pulpit and increased results in winning persons for Christ by the preached word.

The book is available from TIDINGS, 35c per copy, 10 for $3.00; 30c each in lots of 10 or more.

Honestly, We Read

Honestly, we read of a church that actually sent out teams of visitors to the homes of the people during the Sunday morning church hour! When they found someone home, they asked: "Do you believe that church-going is important to the homes of America?" In many cases the visitors found people who *could not* go to church. But more often they found people who had just gotten away from the *good habit* of going.

"Suppose someone would come to your house next Sunday morning only to discover your door locked, no one at home, and a sign on your window, saying, 'SEE YOU IN CHURCH SUNDAY.'"

—*Weekly Newsletter,* First Methodist Church, Roxborough, Pa., John A. McElroy, Pastor.

14 Decisions for Life Work

Eugene Golay, pastor at Wayne, Nebraska and Conference Secretary of Evangelism, brought the message in the evening preaching service at the Crystal Lake Bible Conference (Nebraska) this summer. This was an interdenominational conference and a family-type camp meeting. Several notable persons were present and had charge of the various kinds of activities in the camp.

Outstanding during the ten days were 37 decisions of various types, 14 being decisions for full time church work. Two persons definitely committed their lives for missionary work; one young man and his wife dedicated their lives to the ministry; one young woman dedicated her life to work in Christian education. The other nine placed their lives in God's hands, ready to serve in whatsoever field He might call them. There was a wonderful spirit throughout the conference, and many other significant life decisions were made which were not registered at the altar.

WORLD SERVICE OFFICE

The Council of Secretaries of the World Service Boards and Agencies of The Methodist Church have taken a distinct step forward in setting up the office of Publicity Representative. Mr. Earl H. MacLeod, who did the Church great service as official photographer for the Crusade for Christ during the last quadrennium, has been chosen for this responsible position.

It will be his endeavor to bring about a wider and perhaps better understanding among the members of Methodist churches concerning the work of World Service. It is hoped to work through the Boards and Agencies of the Church as a cooperative and effective channel. For example, but only for an example, this office is preparing materials which may be used throughout the Church by district superintendents, pastors, and church officers in making the Every Member Canvass, and other church drives, more effective.

Likewise this office is working on the supervision of the Fourth Sunday leaflets; preparing materials furnished by the various Boards and Agencies for the printer. It is planned to issue releases periodically bearing news of current interest with respect to World Service. Also, the preparation of World Service promotion mats and advertisements will be in charge of Mr. MacLeod. In many ways this office hopes to make itself of value to World Service and the Church at large. The Methodist Church cannot be too World Service conscious. Truly this world of ours is crying for help, and one of the greatest blessings that Methodist churches can be to the world today is by liberally supporting the World Service of The Methodist Church.

Here Is One of the Most Important Articles Ever to Appear in Shepherds!

PROGRAM OF WORK

The Committee on Membership and Evangelism

IN THE LOCAL CHURCH

MEMBERSHIP

1. Each local church shall have a Committee on Membership and Evangelism composed of the following persons:
   Ex officio
   The Pastor
   The Membership Secretary (elected by the Quarterly Conference)
   The W. S. C. S. Secretary of Spiritual Life
   The resident members of the District Committee on Evangelism
2. Elected by Quarterly Conference, upon nomination by the nominating committee or pastor:
   At least two laymen
   At least two laywomen
   At least two young persons

—It is suggested that one of the laymen might be the chairman of the ushers, or some other member of the ushers' organization.

ORGANIZATION

1. Organize as soon as possible after the election by Quarterly Conference or after Annual Conference.
2. Pastor should call committee together for organization.
3. Elect chairman, vice-chairman, secretary.

MEETINGS

1. Monthly in station churches at stated times and upon call.
2. At least Quarterly in circuit churches and upon call.

FUNCTIONS

Defined in Discipline

"The Membership and Evangelism Committee shall assist the pastor in acquiring and keeping accurate record of membership and constituency, with especial attention to renewing the interest of the indifferent members and enlistment of new members. (Pars. 138-39, 148 Sec. 2.) It shall also promote the program of evangelism as outlined by the General Board, and in cooperation with the District Committee."

—This committee is not to be a mere paper committee, but a most vital, functioning, and productive committee.

ROLLS, REPORTS, GOALS, ETC.

1. Assist pastor and Membership Secretary in checking over rolls:
   Active Roll
   Inactive Roll
   Preparatory Roll
   Constituency Roll
   Prospect Roll
2. Assist pastor and Membership Secretary in sending out required "Letter of notification."
3. Make reports to Official Board and Quarterly Conference.
4. Keep in contact with General, Jurisdictional, and Conference Boards of Evangelism and District Committee, and cooperate in their evangelistic plans, in simultaneous endeavors, etc.
5. Cooperate with pastor in supervising the evangelistic use of special days.
6. Cooperate with the Quarterly Conference in setting an adequate minimum goal for persons to be received during the year on confession of faith, and work with every organization toward the attainment of this goal. (In line with the General Conference program of evangelism, this goal should be not less than "one for every seventeen active members" for the current Conference Year. For the Conference Years ending in 1950 and 1951, it should be not less than "one for every fourteen" active members; and for 1952 "one for every twelve" active members.)
7. Get each organization in the church (like the W. S. C. S., church school classes, etc.) to accept a goal each year of a certain number of persons to win to the Christian life and church membership.

PERSONAL AND VISITATION EVANGELISM

1. *Visitation Evangelism*
   a. Promote Visitation Evangelism on one or more special weeks during the year and at least once a month the year around. The frequency of this visitation must be determined by the population. Sparsely settled rural sections might not need intensive campaigns twice a year, whereas great centers of population might need them even more.
   b. Organize and help the Fellowship of Evangelism, Fishermen's Club, The Twelve, or kindred organizations.
   c. With the Fellowship of Evangelism see that Fellowship Friends are appointed and are active.

2. *Inactive Members*
   a. Reclaim inactive members in every possible way.
   b. Promote "See You in Church Sunday" or Loyalty Attendance Crusade at least once a year.

3. *New Members*
   a. Cooperate with pastor in every possible way in promoting a training class for church membership for every age group.
   b. Develop and promote adequate program for assimilating new members so that they will become active in the church and in the various church organizations.

PROGRAM OF WORK—*continued*

LOCAL CHURCH COMMITTEE ON MEMBERSHIP AND EVANGELISM

4. *Youth Evangelism*
   a. Youth are not to be neglected as workers in the regular church visitation campaigns. Youth can win other youth to Christ and the church.
   b. Youth evangelistic workshops should be held on the local church level.
   c. Organized Youth Prayer Bands will conserve evangelistic enthusiasm.

5. *Survey*
   a. See that a survey is made and properly followed up.
   b. Make certain that the territory of the church's assumed responsibility reaches out in all directions until it meets the territory of another church, preferably Methodist.
   c. Survey unoccupied adjacent territory, looking for the organization of a new church. If organization is justified, assist in it in every possible way. If not justified, do what is possible to serve it.
   d. With Sunday school and church, cooperate in a church bus for unchurched adjacent areas, wherever possible, or establish an outpost Sunday school and preaching mission.
   e. Develop a way of immediately reporting to pastor and church the shifting of persons in the community, especially the moving in of new residents.
   f. The ushers' organization needs to be used as a greater instrument for winning the stranger. The ushers may register attendants each Sunday of the year, taking cognizance of strangers and those lacking in continuous loyalty.

PULPIT EVANGELISM

1. Help pastor create evangelistic spirit in the morning service.
2. Cooperate with pastor in holding revival services, or a week of special services at least annually.
3. Help develop an evangelistic service in the church on Sunday nights by the committee members attending with their families and creating an evangelistic expectancy. Employ a telephone committee to get the entire membership to the Sunday night service.
4. Cooperate with pastor in making a worship (preaching) service possible every Sunday in every church on the circuit and also on adjacent charges when desired. Use the laymen from station churches for services in circuit churches in the absence of the circuit pastor.

SPIRITUAL LIFE

1. Promote an adequate program for developing the spiritual life of all members. One week each year, preferably near or during Family Week, the pastor should visit in the homes which desire it for the purpose of home and family dedication, with particular emphasis upon establishing family altars.
2. Make a spiritual life visit to every home in the membership and constituency.
3. Organize and promote prayer groups or prayer cells, in cooperation with the pastor.

PUBLIC EVANGELISM

1. Use the local press to advertise the work of the church and to promote the cause of Christ.
2. Use the radio in every way possible to serve Christ and the Church, broadcasting church services, providing radio devotional service on weekdays, making spot announcements, religious news, music, round table interviews.
3. Use every means available for advertising the Church and its program on bulletin boards, by posters, etc., throughout the community.
4. Use motion pictures in community, showing at luncheon clubs, schools, public buildings.

LITERATURE

1. Use all helps and suggestions concerning evangelism and the local church given in SHEPHERDS and other literature prepared by the General Board.
2. Get the church to provide a subscription to SHEPHERDS for each member of the Membership and Evangelism Committee.
3. Promote the Parish Cultivation Plan of *The Upper Room* among the church members and its constituents and prospects.
4. Distribute *Tidings* literature on the Church and the Christian Life.
5. Provide display racks for literature in the local church and in public waiting rooms like bus and railroad stations.
6. Cooperate with the Secretary of Good Literature in seeing that the church is adequately supplied with evangelistic and devotional materials.
7. Provide for a literature fund for purchasing and distributing new evangelistic literature. This may be done in cooperation with the pastor and/or the Official Board.

Charge Committee on Evangelism

Where possible the foregoing should apply to every church. On circuits the various Church Committees on Membership and Evangelism should meet together as a Charge Committee at least once (preferably twice) a year. This Charge Committee should plan cooperative enterprises, like Visitation Crusades, Loyalty Campaigns, and Preaching Mission. Each charge committee chairman should meet twice each year with the District Committee on Evangelism. The first meeting should be used for planning the year's work and the second for reporting the accomplishments.

Worship and Evangelism Committee

Wherever the "simplified" legislation is used in small churches and the Committee is named Worship and Evangelism, the Committee will likewise be concerned with all activities that relate themselves to public worship.

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1. The General Conference said every church shall have a Committee on Membership and Evangelism.

2. Every member of this Committee should have a copy of the above Program of Evangelism.

3. Let your Church subscribe to SHEPHERDS for every member of this Committee, beginning with this issue. Each issue of SHEPHERDS will contain material vital to this Committee.

LOCAL CHURCH
Committee on Membership and Evangelism

Union Avenue Methodist Church, Memphis, Tenn.
Wayne A. Lamb, Pastor

This picture was taken at the time of an actual meeting of our Committee on Membership and Evangelism.

At this meeting we were making plans for a Week of Visitation Evangelism in the church the latter part of January. Tentative plans were also made for a Loyalty Crusade for reclaiming inactive members, to be conducted immediately following Easter.

This committee planned and recommended to the Board of Stewards the recent revival in the church, which resulted in a large number of conversions and about sixty-five additions to the church.

The Board of Stewards is sending SHEPHERDS Magazine to each member of this committee and paying for the subscriptions out of the church treasury.

We have on display in our church building the Upper Room Literature Rack, with evangelistic literature and tracts for distribution. One member of the committee has charge of this literature rack. We have no special fund set aside for this literature, but we just order whatever we think is needed and pay for it out of the miscellaneous fund of the church budget.

The names of the members of the committee are: left to right, Clyde Mashburn, Mrs. K. W. Warden, Neil Smith, Mary Ann Knox, R. G. Almond, Chairman, A. E. Jones, F. M. Laney, C. D. Brigham, Bessie Peek, and Wayne A. Lamb.

TEN RULES FOR EFFECTIVE LIVING

by Eugene Christiansen, 14 years old
Billings, Montana

1. Do unto others as you would have them do unto you.
2. Pray. Prayer is God's way of helping and speaking to you.
3. Live for God in a religious way. God is our strength and our hope.
4. Do good unto all men, though they despise and scorn you.
5. Smile. A smile transmits your friendliness to others.
6. If you find a comrade who is in misfortune, help him, and some day he will help you.
7. Never swear or take the name of God in vain. By swearing you lower your vocabulary and your rating among friends.
8. Worship God. Follow the teaching of His Son and you will be a better man or woman.
9. Tell the good things about a person, never the bad things.
10. In youth spend much time in activities which will help you in your years of adulthood.

APPROVED EVANGELISTS

J. R. Parker

(Kentucky Conference)

415 N. Lexington Avenue

Wilmore, Kentucky

Jan. 10-23 ..... Tarentum, Pa.
Jan. 27-Feb. 6 ..... Miami, Fla.
Feb. 7-20 .. Open
Feb. 21-March 7 .... Springfield, Ohio
March 14-27 ..... Roaan, Indiana
April 4-17 ..... Anderson, S. C.
April 18-May 1 ..... Augusta, Ga.

Howard R. McDade

(Peninsula Conference)

Sharptown, Maryland

Jan. 7-17 ..... Barclay, Maryland
Jan. 18-28 ..... open
Feb. 1-11 ..... Burrsville, Maryland
Feb. 12-20 ..... Cordova, Maryland
Feb. 22-March .. Marcus Hook, Pennsylvania

A Conference Director

During the course of three months, W. A. Kelley, the full-time Director of Evangelism of the South Georgia Conference, conducted 7 visitation evangelism campaigns, and 4 preaching missions, received 204 new members, reclaimed 63 members, and was instrumental in reaching 148 new church school members, 40 M.Y.F. members, and establishing 90 family altars.

This record speaks for itself, and needs no comment. Ponder over it.

Memphis Conference

At the meeting of our Board of Evangelism, a motion was unanimously adopted expressing appreciation to you and to your staff for the helpful material which you are giving us. It was the opinion of the Board that the material contained in SHEPHERDS Magazine and other periodicals and leaflets from the Board are of the highest type and furnish distinct and definite help for us pastors in carrying on our work. We just wanted you to know that our Board appreciates the fine job you and the staff are doing.

Canada

SHEPHERDS is always a welcome visitor to our Department. Both Dr. Mutchmor and I read it with interest and profit.

Good success to you in your work.

—*R. C. Chalmers,*
Board of Evangelism,
United Church of Canada

PUBLIC EVANGELISM

By Which We Communicate the Gospel

TO THOSE NOT AT CHURCH

by Harry L. Williams, Associate Secretary
Department of Public Evangelism, General Board of Evangelism

A little girl was watching the preacher as he flayed his arms around in the great high pulpit. The flowing sleeves of his robe looked like wings. It was such a terrifying sight she said to her mother, "Mama, what would happen if he ever got out?"

What would happen if the gospel ever got out of Church? Out there are more then 90,000,000 who either don't know or don't care about "The Greatest Story Ever Told" from the greatest life ever lived.

Public Evangelism is the evangelization of the masses by all the means of mass communication. No generation of Christians ever had so many channels of communication available to it as we have today. Evangelism, always urgent, is now imperative if we are to save the world from mass suicide.

A new strategy of infiltration is a must. We must interpret the Christian motives of life to the man on the street in terms he can feel. We must show him that in these motives lie his own best interest and welfare. We now live in a world which will rise or fall together.

Think of the media of mass communication open to us today.

Motion Pictures
—16mm sound—commercial theater.

Radio
—over 2,000 stations A.M. and F.M. broadcast 18 hours a day into more than 92% of all homes
—59% of the leisure time of Americans is spent listening
—the average home listens 3 hours, 54 minutes a day

—The television audience of 11,000,000 persons is growing at the rate of 100,000 a week

Publicity
—Newspapers and magazines
—Outdoor advertising

Pulpit to pew is too limited—Person to person is too slow.

WHAT A LOCAL CHURCH CAN DO

I. Motion Picture Evangelism
  1. Get a public building strategically located. Schedule a series of five or six great religious pictures. Show them in a religious atmosphere. Some suggested pictures are:
  "Reaching From Heaven"
  "For All People"
  "Beyond Our Own"
  "Prejudice"
  "And Now I See"
  "Salt of the Earth"
  2. Have complimentary tickets printed and passed out on the street.
  3. Use a commitment card at the close.
  This could be done on consecutive days or on a series of Sunday nights.
  Free-will offering or church underwriting could finance it.

II. Radio Evangelism
  1. Use the best available talent for a "live" religious broadcast, preferably weekly with the same person featured.
    a. Counseling program
    b. Dramatic (Local Religious Theater Group)
    c. Religious Newscast
    d. Interview
    e. Round table discussion
  2. Use best transcribed religious programs—local plug
    a. The Upper Room Radio and others
  3. Promote listening to network productions such as:
  "The Greatest Story Ever Told"
  "Family Theater"
  "Eternal Light"
  "Scenes from Great Plays"
  4. Broadcast Worship Services
    a. Half hour program originating in studio
    b. Regular Sunday Church Service. Make it especially adapted for radio.

III. Television
  Television is already open to a few churches. Protestantism must develop a telecast format equal to the Roman Catholic mass in eye appeal. Here's a place for some creative art. 16mm sound religious shorts must be produced.

IV. Publicity
  1. Newspapers
    —Religion in News
    —Standard mats with local inserts
    —Good religious short stories
  2. Magazines
    —Serial novels portraying religious truths
    —Short stories with religious moral
    —Articles of general interest on religion
  3. Outdoor
    —Erect a plain reflecting cross where it can be easily seen, like on "dead man's curves."
    —Build a Highway Pulpit with changeable paper insert.
    Use commercial bill boards for striking statements.
  4. Printed material for those outside the fold
    Minute mail evangelism
    Photo tracts
    Seed tracts

Why not have a Public Evangelism Committee composed of the laymen who are top flight talent in the use of these media of communication? Set them to work using creative imagination as to how to tell "The Greatest Story Ever Told" to the *people* in your community.

Develop it! Try it out! Pass it on! Tell us about it, and we will push it on.

"He is most original who borrows most from others."

"The Passion for Souls"
(cloth bound)
Given to ministers by a layman
for cost of handling
25¢
TIDINGS—Nashville 4, Tenn.

The Caliph---and the Apple

A LEGEND

In a dream the Caliph learned that the fresh juice of an apple would give him new health and vigor and save him from many of the ills that flesh is heir to. Being a man of much action and few words, he immediately contacted the Apple-A-Day-Club and made arrangements for the delivery of an apple to his very door each morning.

Each morning he stopped beside his door for the apple that was there. Carefully extracting all the juice, he made of the drinking a habit never to be omitted. Now after some days he reasoned that if the fresh juice of an apple saved him from discomforts and protected him from many of the ills that flesh is heir to, it would also be good for his people. This reasoning was galvanized to action when he had the same thoughts repeated in a vision.

The next morning he arranged with the Apple-A-Day-Club to leave an apple each morning at the door of each of his subjects.

Thereafter, dawn found an apple at the door not only of the Caliph's abode, but at that of each of his subjects. The people, not accustomed to apples, thanked the Caliph for the gift, but they knew not how to use it. Some placed the apples on the living room tables, beside the sacred writing. Some carried them about in the folds of their garments. Some preserved them carefully in the attics. Others simply let them pile up by their doors.

Now the Caliph was hopeful that, like himself, his people would soon have new strength and zeal for their daily tasks. But lo! his disappointment was deep, for still his subjects suffered from all the ills that human flesh is heir to. He pondered deeply and hoped for new dreams and new visions to set his people in the way of the joy and zest for living that he had achieved. But in the end he gave up and cancelled his order.

Application

The pastor, like the Caliph, must learn that machinery and method are but steps in his work. The people must be inspired and instructed. Activation is useless without motivation. The Parish Cultivation Plan will place a copy of *The Upper Room* in every home for which the church has a responsibility. The pastor must still present the benefits of personal and family devotions, of Bible reading and prayer. He must still make sure that all his people know how to use the devotional guide. The Parish Cultivation Plan is working in hundreds of churches. Why not have it work for you?

DEDICATION

An Upper Room Literature Rack was included among the memorials dedicated recently at the First Methodist Church of Geneseo, Illinois, H. Sheldon Pattison, Minister. The special service was attended by Bishop J. Ralph Magee who preached the sermon and by Dr. Paul M. Curry, the superintendent of the Galesburg District.

The Upper Room Pulpit

✣

Rich in sermonic materials. A wellspring of suggestions and illustrative material for your own preaching.

Subscriptions

In the United States and possessions, and in Canada, $1.50 per year. Elsewhere, $2.00.

✣

THE UPPER ROOM PULPIT

1908 Grand Avenue

Nashville 4, Tenn.

HOW TO CONDUCT A VISITATION

FOR DAILY DEVOTIONS

What would happen in your church if every family had family devotions? You know the answer. You would have a different church. Continuous correspondence coming to *The Upper Room* indicates that homes are different where they have daily devotions.

A Visitation Campaign in every church which would center on the idea of introducing daily devotions into every home would bring results that would make it most worth while. In many churches there are enough people who use *The Upper Room* to put on this kind of visitation. People who continuously read *The Upper Room* are sold to the idea. The pastor could organize them into visitation teams. These visitors could go into the homes and tell what *The Upper Room* means to them. In many cases they could, with the permission of the host, conduct a demonstration of the daily use of *The Upper Room*, using that day's meditation. Each visit should not take very long. *The Upper Room* should be left for the family.

With this kind of visitation many would be reached for daily devotions. Lives would be different. Homes would be changed. Letters to *The Upper Room* indicate that people are different because of this. There is evidence that there are many whose conversion is due to this little devotional guide.

The Week of Dedication---March 13-20

is to be

A SPIRITUAL ADVANCE

by Bishop Paul B. Kern
Chairman, Committee on Week of Dedication

If you and I were to sit down together and enter into a dialogue, seeking to discover what is the greatest need of The Methodist Church in America, I believe I know where we would come out. I have an idea that we would quickly agree that it is spiritual power, spiritual power that is equal to our material resources. Of course this is one of the very hardest things to achieve. It is much easier to organize a crusade, or to conduct a membership drive, or even to lay a broadside emphasis upon what we believe. This business of digging down into our innermost selves and getting right with God demands a lot of steps from which we naturally recoil.

The General Conference seemed to be aware of the problem which the Church confronts, and it issued a call for a Week of Dedication. The date has been set for March 13-20, 1949. It is more or less like the last command of our Lord to His disciples that they should tarry in Jerusalem until they be endued with power. We are bidden to seek the Lord and discover new and hidden sources of spiritual joy and strength. And the Church will respond. It did respond magnificently when we had a similar Week in the quadrennium before the Crusade. All over Methodism our people turned back to their altars and renewed their covenants with Christ and poured out their devotion and their wealth to help bring in a better day for the Kingdom of God.

Our people will be hearing much in these days that are ahead about the plans for this spiritual awakening. The Week should be kept sacred for this purpose in the calendar of every pastor and every church. It will not be a preachers' affair; it will rest quite largely upon the hearts of laymen. The Board of Lay Activities is solidly behind this spiritual adventure. We plan to have every Methodist church on every charge open on the Sunday that closes the Week—March 20—and to have a spiritual message by preacher or layman ring from every Methodist pulpit. There will be prayer services during the week; there will be meetings of testimony and confession; there will be altar calls for deepened dedication. We shall see whether or not we can find again the old spirit that made Methodism great, that puts the spirit within the wheels of our denominational life, and that says loudly and distinctly to the secular world that the Church is alive to the challenge of this age and is ready to meet the powers of darkness on the field of battle.

Keep this date in your heart and move with millions of Methodists to altars of consecration.

Pray daily for the Week of Dedication.

Immediately following the Week of Dedication will come
METHODISM'S GREATEST WEEK OF VISITATION EVANGELISM
Will You and Your Church Be Ready?

1. Make Your Survey (Friendly Community Study) This Month

   Make a fresh survey. Do not depend upon an old one. Surveys a year old are out of date. It is important that you know the people who have moved into your community—who they are, and where they are. Order survey materials now, as listed and explained on order blank in front of this magazine.

2. Compile Your Prospect Lists, listing every prospect by name and address

   Churches usually win or fail according to their prospect lists and how they follow them up. Your greatest source of information will come from a survey that is a complete survey. But check every available roll and record to make certain that you have every prospect's name, down to the last one. Check church school classes, M.Y.F., W.S.C.S., public school records, Chamber of Commerce newcomer's records, public utility records, records of funerals and marriages (even for relatives), church attendance from Attendance Registration cards and guest books, etc.

3. Order Necessary Materials and Enlist the Best Available Workers Early

   Choose your workers wisely—the best possible ones. Enlist them early enough in advance—Fellowship of Evangelism, Committee on Membership and Evangelism, members of Offical Board, vigorous young couples with dynamic personality.

Order materials now from TIDINGS, 1908 Grand Avenue, Nashville 4, Tenn.

Careful preparation is half the battle. It is the bugle call to victory.

HOW TO HAVE
A SPIRITUAL LIFE CLINIC
In Your Own Church

by Ted Hightower, Pastor
Broadway Methodist Church, Paducah, Kentucky

In the September issue of SHEPHERDS, p. 14, Mrs. Mary Welch had an article entitled "Church Clinics Preferred to Summer Camps." Inquiries for further information on "How to Put On a Spiritual Life Clinic" brought the request for Mrs. Welch to write an article on this subject. The request came while she was conducting a two-weeks' clinic in Broadway Church, Paducah, and she and the editor joined in asking the writer to prepare the article. It was agreed that we would do so, provided that Mrs. Welch would collaborate by giving assistance, material and criticism, which she has graciously done.

In her SHEPHERDS article Mary Welch gave many reasons for having a Spiritual Life Clinic in the local church. To that list of reasons we would like to add the one that so many more people are reached through a clinic than can be reached through summer camps. For illustration, in our clinic here in Broadway we reached more than 700 people; of these, 520 registered for the prayer list. We had three services each day. The daytime services averaged an attendance of 85 and the night services averaged an attendance of 200. Toward the close of the clinic the daytime service crowds were numbering 120. One of the interesting features of the clinic was the steady attendance of those who registered.

For the sake of brevity this article is in mere outline. It does not undertake to say everything about how to have a clinic. It says very little concerning the *content* of the clinic. This phase of the clinic requires large treatment in itself.

The Clinic

1. Mary Welch defines a Spiritual Life Clinic as "a series of services designed to awaken Christian people to a greater 'hunger and thirst after righteousness' and to help them to discover and eliminate blockages which hinder their lives from being 'filled up to all the fullness of God.'"

2. A Spiritual Life Clinic is a Christian service where each sermon or lecture is illustrated by the immediate examination and treatment of cases. A clinic is theory and theology presently demonstrated. The hearing of the Word is accompanied by the doing of the same.

3. "Whosoever will may come." Those who attend will find help, but great crowds may not be attracted and perhaps are not to be desired.

4. Clinics will attract a new clientele. They give us another chance at "the up and outers" who scorn or ignore revival meetings.

5. Clinics are not subject to promotion by "ballyhoo."

6. Clinics are meant to equip and enlist "laborers into the harvest." A clinic helps a pastor to discover and eliminate spiritual blockages to key workers in the church, which in turn releases new power through the church organizations.

Preparation

1. Be willing for preacher, people, and church to be "made whole."

2. Be content with smaller numbers than will attend "conventional revival meetings."

3. Choose and enlist the nucleus of people on whom you are to depend for interest, support, and publicity.

4. Plan two public meetings daily.

5. Arrange for and announce personal conferences.

6. Prepare cards for questions and/or problems and a confidential box into which they may be dropped. (An evident lock on the box may be psychologically helpful.)

7. Hold clinics in the most worshipful room in the church.

8. Provide a blackboard and a worship center or place for prayer.

9. Hold singing, announcements, etc., to a well-selected minimum.

10. Begin on time and close on time. After-meetings can be arranged for any who need to stay.

The Leader

1. The leader of the clinic should be one who is willing and able to teach by actual demonstration. He or she not

Some of the 96 persons present at a weekday morning spiritual life clinic led by Mrs. Mary Welch at Broadway Methodist Church, Paducah, Kentucky.

only teaches about, but actually practices, the surgery of souls. Herein lies the key to a successful clinic.

2. Technique is needed, but technique is never enough. Here, indeed, "unless the Lord build the house, they labor in vain who build it."

3. He must be one through whom the power of God can be "present to heal them."

4. He must be one in whom faith in God is matched by compassion toward the people.

Preparation of the Leader

1. If one can secure a trained clinician or leader of the clinic, his problems are greatly simplified. This article and the following suggestions are designed to help YOU become a successful leader of Spiritual Life Clinics.

2. If possible, he should attend and participate in one or more clinics for personal preparation and observation of technique.

3. He must be willing to let "the Great Physician" run HIS clinic.

4. He should be aware that great variety of methods is possible, and that "things thought impossible" can transpire.

5. He should pray:

a. Until he has a message.

b. Until he "is a demonstration."

c. Until he is able and willing to be a channel through which the Holy Spirit may speak the word of authority and power. "Virtue" will have to "go out of him" (Mark 5:30) if he does this job successfully. He cannot give what he has not received.

d. Until he is willing to "sweat blood" with troubled souls who sincerely want to "be made whole," but whose "subconscious nature" hides, even from them, the source of their trouble.

6. He should study:

a. Until he knows and can use at least some of the techniques (psychology, psychiatry, and intuition) which God uses as avenues of approach to the soul.

b. Until he is able, without surprise or uncertainty, to deal with vexing or exaggerated cases of spiritual need.

c. Until he is able to carry a person from the beginning of Christian experience into a full commitment of life and powers to Christ so that members of the clinic may be led to say: " 'Thy Kingdom come, Thy will be done' *in me.*"

Conducting the Clinic

1. Sing, pray, teach, demonstrate, lead the people into commitment, and dismiss them. Seldom should a session of the clinic last more than an hour.

2. Begin with apparent problems.

3. Inspire faith for the cure of all "soul sickness," so that any kind of problem may be presented on the cards.

4. Scrupulously respect all confidences.

5. Emphasize the healing and life-giving power of "the Great Physician" in the ills of the people.

6. Remember:

a. To follow the leadership of the Holy Spirit.

b. To keep open for "new directions."

c. That great variety is possible.

d. That no two clinics will ever be exactly alike.

The Content

1. We merely suggest a few emphases that have been used. Space forbids even moderate treatment of these themes.

a. "Solving Our Personal Problems"

b. "Making Prayer Effectual"

c. "Healing Our Human Relationships"

d. "Breaking Down Barriers"

e. "Avenues to God"

f. "Achieving 'Fruits of the Spirit' "

g. "Wilt Thou Be Made Whole?" (Body, Mind, and Soul)

2. Themes should be chosen in advance and adhered to somewhat strictly.

Conclusion

1. Spiritual Life Clinics offer a new and improved approach to the solution of problems of people who desire to be Christian.

2. "Follow up" clinics should be held weekly (with variations) following the larger Spiritual Life Clinics.

Pastors have been wanting a packet for laymen
Therefore

THE LAYMAN'S EVANGELISTIC PACKET

Containing

A Handbook of Evangelism for Laymen, Dawson C. Bryan (50¢)

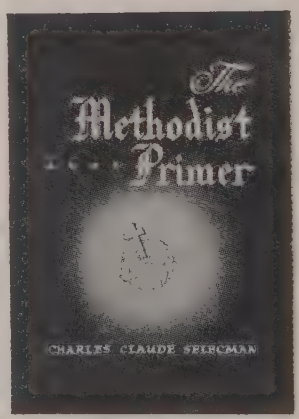
The Primer of Evangelism, Bishop Charles C. Selecman (15¢)

Evangelize! Why? E. Stanley Jones (10¢)

and more than a dozen other booklets and leaflets by TIDINGS and THE UPPER ROOM on Evangelism, the Church, Prayer, and the Christian Life, totaling $1.35 in value.

Order a dozen for your laymen now, from

TIDINGS, 1908 Grand Ave., Nashville 4, Tenn.



25¢ each; 25 for $5.00

The Methodist Primer
in every Methodist home

Every Pastor Has Hospital Experiences!

A TESTIMONY

How the Upper Room Helped Perform a Miracle

AS TOLD BY A PATIENT

Mrs. Clarence Morton, Maysville, North Carolina

More than a year ago I went to a hospital for an operation, but my condition grew worse. A second operation was decided upon. I could see that the doctor had very little hope, so I began to call on God for help. On the day I hoped to go home, I was carried back to the operating room. All my family were at the hospital that morning. I was praying as never before. No one knew my heart and mind except the Lord.

On the following Sunday morning a lady came to my room carrying a bundle of books. She asked me if I would like to have an *Upper Room.* I took one and thanked her. I opened it and turned to the page for that day and read only the top and bottom of the page: "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." "The Lord of hosts is with us." The next day I did the same thing. It read: "I will fear no evil; for thou art with me." "Perfect love castest out fear." The next day, Tuesday, I did the same. It read: "If God be for us, who can be against us?" "Be still, my soul, the Lord is on thy side." I put it on the table this time with the assurance of those words.

Soon the nurse asked me if I would like to try to sit up in a chair by the window. After I was in the chair I asked her if she would please hand me my *Upper Room.* I began reading, and before I stopped it was God Himself who was speaking to me.

Then I realized I had doubted the power of our wonderful Saviour. (This, of course, is all we have to do to be lost.) I told the nurse I was saved. She looked astonished and asked how I knew. I told her that God told me. She asked how He told me. I told her that it was through this little book, *The Upper Room,* and I narrated what had taken place within the past few days. She went out, and more nurses came in—even some nurses that I had not seen before.

A few days before I left I talked with a very sweet nurse who knew I had not gotten the attention I needed because of the shortage of nurses and who realized it was a miracle that I had lived. Indeed it was by the help of the good Lord.

I thank my Heavenly Father that I was spared to come home to my family. Daily asking His help and guidance, I am trying to teach my four children to grow up to be Christians. Now we never miss a day reading *The Upper Room* along with the Bible.

"IN MY FIRST PASTORATE"

---The Second Generation Has Valuable Help---

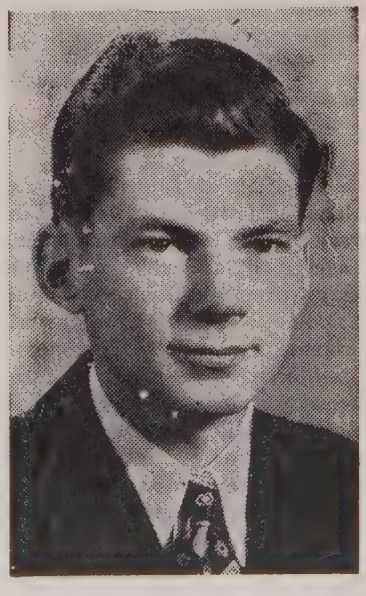
by G. G. Adams, Jr.

Pastor, Matthews, North Carolina

My father was among the first to order quantities of *The Upper Room* for his charge. I remember very distinctly the first time *The Upper Room* was distributed. In our parsonage home we began using it regularly at the breakfast table, and we found it a very valuable help in our daily devotional life.

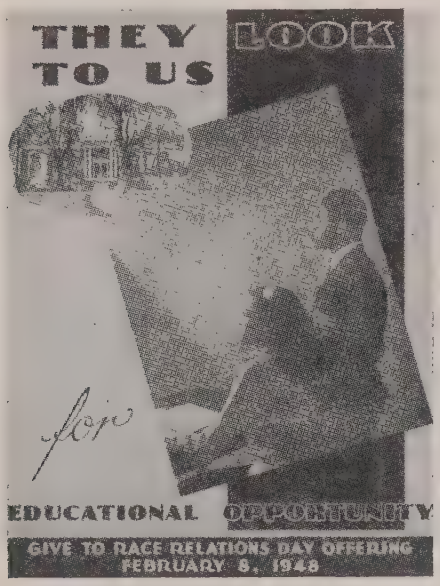
Now that I am in my first pastorate after seminary, it seems that *The Upper Room* means even more to me than ever. My people are very responsive each time a new issue comes out. They buy copies for themselves and their friends. One of my members is so crippled that it is very hard for her to attend church regularly. If she cannot be present on the Sunday that the new *Upper Rooms* are distributed, she wants me to send her four or five copies so that she may send them on to her friends and neighbors. One shut-in thus brings comfort and cheer to others!

When my parishioners are in the hospital, I find that they are very appreciative of the copy of *The Upper Room* I leave with them. As I go about visiting the families who have been neglected in their attendance at church, I leave current copies of *The Upper Room* with them too. In many ways this little devotional guide helps me in my ministry. I find that wherever people have learned to use it, they look forward to each issue, knowing that it will sustain and strengthen their spiritual living day by day.



RACE RELATIONS SUNDAY

February 13, 1949



Most merciful Father, we have done little to forward thy kingdom in the world, to foster the brotherhood of man, and to establish love as the law of life. We have allowed self to blind us, pains to embitter us. We have forgotten that whatsoever is done to one of the least of thy children is done unto thee. Pardon our shortcomings; forgive our neglect; give us pure hearts intent on pleasing thee. Help us in all our seeking to seek first thy kingdom and thy righteousness. And make us to come, as came thy Son, Jesus Christ, not to be ministered unto, but to minister. All of which we ask through Jesus Christ our Lord. Amen.

---

197. As a means of educating the church in regard to better race relations and the needs of Negro schools, Race Relations Sunday (second Sunday in February) *shall be observed in all congregations* as the date when the interest of Christian education for Negro youth shall be presented, and an offering shall be received for the benefit of Negro schools related to the General Board of Education.—*The Discipline of The Methodist Church.*

The Division of Educational Institutions of the Board of Education (810 Broadway, Nashville, Tenn.) has mailed to every pastor a large two-color poster concerning this day, a copy of a Service of Worship suitable for use on this day (prepared jointly by students and professors of the Candler School of Theology at Emory University and of Gammon Theological Seminary, both of Atlanta, Ga.), a sample offering envelope, and an order card.

Pastors who have not already done so, should order from the Board of Education at once (free of charge) the number of services of worship they desire and a sufficient number of offering envelopes to supply the entire congregation. Pastors ordering should give not only their names and mailing addresses but also the names of their charges, districts, and Conferences.

The following institutions will share in the receipts from the Race Relations Day offering (which is to be forwarded directly to the Division of Educational Institutions, Board of Education, 810 Broadway, Nashville 2, Tenn.):

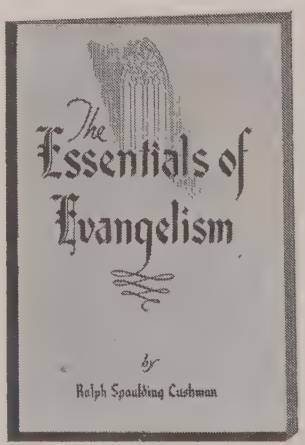
Bennett College, Greensboro, N. C.
Bethune-Cookman College, Daytona Beach, Fla.
Claflin College, Orangeburg, S. C.
Clark College, Atlanta, Ga.
Dillard University, New Orleans, La.
Gammon Theological Seminary, Atlanta, Ga.
Gilbert Academy, New Orleans, La.
Meharry Medical College, Nashville, Tenn.
Morgan College Religious Foundation, Baltimore, Md.
Morristown Normal and Industrial College, Morristown, Tenn.
Philander Smith College, Little Rock, Ark.
Rust College, Holly Springs, Miss.
Samuel Huston College, Austin, Texas.
Wiley College, Marshall, Texas.
Paine College, Augusta, Ga.

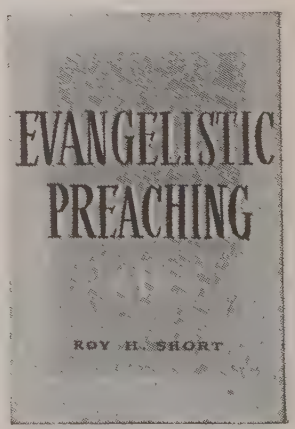
The General Conference made a strong plea on behalf of the brotherhood of races and adopted, after considerable debate, a strong resolution on "The Christian Church and Race." This resolution was misquoted and wrongly emphasized by many daily papers at the time. It is found in the *Discipline* as Paragraph 2026, and pastors will do well to read this as a part of their own spiritual preparation for Race Relations Day.

At the outset and "in a spirit of profound humility," this resolution calls upon our church "to inquire into the nature of the problem of racial discrimination, to rejoice in the steps that already have taken toward its solution, and to press steadily forward in a spirit of Christian fellowship."

It concludes: "We are not unmindful of the difficulties to which we summon The Methodist Church in this matter. For we are of all races and nations. Yet we are a frontier church! We therefore summon The Methodist Church once more to take up her position on a frontier."

Methodist pastors and churches throughout the land will not be found derelict of duty and a Christian spirit on Sunday, February 13, 1949.





Quality books for the minister
at an unbelievably low price
TIDINGS—35¢ EACH

THE NEGRO AND RURAL LIFE

As Observed in the Central Jurisdiction

by J. W. Golden, Associate Secretary

Predominantly the Negro life in these United States has been rural. The Negro has been and is an important factor in the development of agriculture and in many phases of industry, among both the skilled and unskilled workmen, especially in the South. During the colonial period from the early years of our national independence, Negroes have largely felled the timbers, cleared the forests, built the roads, opened the drainages, laundered the clothes, prepared and cooked the meals, cared for the children and contributed to our national welfare in times of emergency.

In the southern states, Negroes have been invaluable tenants on the cotton, rice, cane, and tobacco farms, and they have been in great demand in the lumber mills, on steamboats, and on railroads. For years the population in most of the rural south was composed largely of Negroes. This is still true in many sections. In all this, the large majority definitely believed in Christ and united with His Church.

But the dense Negro population in the rural south is rapidly changing. Likewise is the economic, social, political, intellectual and religious life of the Negro changing. Some of these changes may be for the better, and some may be for worse. The facts will be made known with the passing of years. Many things may be pointed out as causes for these changes, and these effect Negro life one way or another.

World War I opened industry in the Northern section of the country to Negroes and caused them to be invited and accepted as laborers, with unprecedented high wages. In many respects this gave them improved living conditions and better school advantages, and they were also counted politically. These Negroes in the North sent for and invited their friends and relatives to come to what they believed to be a new-found-land of hope and prosperity. World War II revived this condition and movement, and has made it more necessary for the mechanized farming in the South which is rapidly taking place.

The writer has traveled hundreds of miles and visited scores of rural communities and many large plantations and small farms. Many of these communities were once densely populated. In them churches of two, three, and four denominations flourished—with large memberships. Though their school buildings were crude and poorly equipped, and the school sessions often were of only four months duration, and though the teachers often were unqualified, the schools were crowded with children who walked the dusty or muddy roads. God blessed the earnest efforts of these schools and churches. They contributed largely in the development of our present-day leaders. From them went the ministers and teachers and Negro leaders of today.

"By the Grace of God"

When we know and think of the level from which the race has come, we appreciate their struggles to rise and we can sing: "Through many dangers, toils, and snares, we have already come." We realize it has not been "by power, nor by might," but by the Spirit of the eternal God, and we continue to sing: " 'Tis grace hath brought us safe thus far, and grace will lead us home."

Therefore we renew our covenant with increased faith in Christ and His Church, realizing we are workers together with Him in advancing every phase of the Christian cause committed to us in the Central Jurisdiction.

Special plans are being worked out; Conference, district, and local church institutes and training classes are being held. Literature is being distributed to urban and rural memberships; and visitation evangelism and preaching missions are in progress, that every local church may share completely and successfully in the "Advance for Christ and His Church."

Our plans for intensive and extensive work have already begun, and our forces are going forward to build up the waste places and to make "the wilderness blossom as a rose." This is our hope. Space will not permit mentioning all the places where this is being done in a magnificent way, but suffice it to say that three new missions have recently been opened in the Atlanta Conference. In a rural community at Reynolds, Georgia, where a few discouraged people were left on small farms, a new church is being built by a newly organized membership. We also have a newly organized church in Atlanta with many new members. Students in Clark College are found actively engaged in Christian service. In this Conference we have ten new recruits for the ministry from one district, and from another a high school mathematics teacher was recently licensed to preach.

There are new and reopened churches in rural communities in other Annual Conferences. In the East Tennessee Conference four church buildings were erected during the last few months and four others are now under construction. Also, this Conference has five new recruits for the ministry.

A report has just come in of 600 new members and of seven newly organized missions and Sunday schools in the Central Alabama Conference. Plans are being made for a new church on a choice site which has already been selected.

To Save and to Serve

Such work is going on throughout the whole Jurisdiction. Where schools are consolidated, where highways are paved, and where there is bus and other motorized transportation, the Church should keep pace and save and serve the people.

We have numerous supplies of improved literature, trained ministers, and lay workers, and the Larger Parish Plan is being tried in several places. With our modern means of transportation and with good highways, our rural churches can be made places of central interest for the communities, not only by our preaching and Sunday school services, but also by special features of community interest—such as song fests, evening programs of evangelistic singing, lay activities, forums touching all phases of rural life, health, education, and the Christian's relation to political actions, economic, and social improvements. In many ways the Church can reach and service the people.

We cannot have metropolitan churches in our rural communities, but we can and should have witnessing Christians and evangelistic church groups in even our smallest towns and communities. The few in number have the promise of the presence of the Christ.

11 Great Objectives for a Church

1. To teach people about God and Christ.
2. To get people to accept Jesus Christ as Saviour and join the church.
3. To form Christian character and to provide Christian fellowship.
4. To teach the Bible and apply its principles to daily living.
5. To cultivate the consciousness of the presence of God as a personal friend and guide in daily living.
6. To teach Christian beliefs, techniques and life patterns to growing persons so that they may be adequate to meet whatever life brings.
7. To discover and develop a Christian philosophy of life.
8. To help make the community Christian.
9. To love and serve mankind in the Spirit of Christ.
10. To learn to live the Christian life.
11. To set the highest moral standards in personal and social life.

—These objectives were stated as the objectives of the Wesley Methodist Church, Minneapolis, Minn., Geo. L. Mecklenburg, pastor. Well might any church adopt them.

SPIRITUAL LIFE CLINIC--AN EVALUATION

by J. O. Hagans
Pastor, Jackson, Michigan

Those who registered, over and above the regular Sunday morning services, numbered 229. Mr. Arthur Morehouse, our head usher, who was present at each evening meeting except one, says there were many more who did not register. There was an "inner circle" of about fifty who attended almost every afternoon and evening meeting, and the Thursday morning sessions. Several attended consistently from each of the following churches, First Methodist, Beatrice-Isbell, Haven, Greenwood Avenue, First Congregational and St. Paul's Episcopal. The attendance was large enough, and representative enough to form a dynamic spiritual nucleus in the city.

Each lesson dealt with "down-to-earth" problems with a freedom that can be employed by one who is a master in modern psychology as well as a great spiritual mystic and philosopher. People came out of the meetings saying, "Well, I can do that." "That is just what I have wanted and needed." "I got release in that meeting. I feel like a new person."

This was a shared experience. In several of the meetings the presence of the Holy Spirit was so real everyone present felt it. Such an experience cannot be described in words, but those who were present *K N O W* what this report indicates.

In the first Sunday evening service it was pointed out, with power, that the one element which blocks the advance of the kingdom most is human judgment. Emphasis throughout the two weeks' series was placed upon active acceptance of Jesus Christ as Lord; non-resistance to the Divine Will in every area of life; and the life of holy Love and obedience.

The best part of it all was that those who attended knew that the leader was not only a brilliant teacher of "The Way," but that she was actually, joyously and triumphantly walking in "The Way" herself.

Dynamic seed has been planted in a fertile field, and it will bring forth a harvest. We are already looking forward to another "Spiritual Life Clinic" next year. If in the Providence of God, we are privileged to have it, the "Work of the Spirit" will have a clearer channel, a wider range and a stronger impact. One person said, "This is the greatest thing that has come to our city in years." The work has not ended, it has just begun, and it will continue.

EDITOR'S NOTE—This evaluation was made of a Spiritual Life Clinic led by Mrs. Mary Welch of Henderson, Texas, at Calvary Methodist Church, Jackson, Michigan. Mrs. Welch was a feature writer for *The New Life Magazine* and holds spiritual life clinics throughout the country upon invitation.

PREACHING
A Sermon Series
FROM PICTURES

Dr. Andrew Christian Braun, pastor of Trinity Methodist Church, Ventnor, Atlantic City, New Jersey, is devoting the first three Sunday evenings of each month, October through April, to Christ-Centered Kodachrome Picture Sermons.

He says, "Great pictures are great teachers of Christian truth. They instruct us over and over again, and they are preachers as well as teachers. Their sermons are as perpetual and continuous as paints and canvas."

By means of Kodachrome Slide Projection these pictures will be shown upon the wall as the sermon is preached. Thus while the Scriptures which inspired the masterpieces are being explained and preached about, the details of the pictures will be before the audience in colored enlargements. In this way Biblical truth will be perpetuated in the human mind by means of both ear-gate and eye-gate.

The pictures that he is showing and preaching about during this series, October through April, are the following:

"The Last Supper" by *Da Vinci*
"The Presence" by *Borthwick*
"Christ with Mary and Martha" by *Siemiradzke*
"Christ and the Fishermen" by *Zimmerman*
"Preaching from the Sea" by *Hofmann*
"Christ Stilling the Waves" by *Dietrich*
"The Boy Christ" by *Sallman*
"Sir Galahad" by *Watts*
"Sistine Madonna" by *Raphael*
"The Hope of the World" by *Copping*
"Go Forth and Preach" by *Burnard*
"Christ of the Andes" by *Hardy*
"The Nazarene" by *Todd*
"The Friend of the Humble" by *L'hermitte*
"The Lost Sheep" by *Soord*
"The Sower" by *Millet*
"The Angelus" by *Millet*
"Saving Grace" by *Uhde*
"The Vision of the Cross" by *Green*
"Descent from the Cross" by *Rubens*
"Holy Women at the Tomb" by *Ender*

ABINGDON-COKESBURY BOOKS

It is obvious that SHEPHERDS, because of its nature and limitations, cannot give large space in each issue to the continual flow of new books that come upon the market. Therefore it does not attempt to announce the new religious books of other denominations and of commercial houses. Occasionally it will lift up an outstanding book in a line or two: for example, *Pillars of Faith,* by Nels S. Ferre (Harper Brothers, $1.50), which book itself may be ordered from The Methodist Publishing House.

Endeavor will be made, however, to announce from time to time the new books which our own Abingdon-Cokesbury Press is making available for the pastor and the church at large. An unusual number of these books are being released in January and February, and thus we present several of them at this time in brief compass—not as paid advertisements, but as a service to our readers and for the good that may come from the reading of new books that are fresh and vigorous. *The Bridge* is announced on page 2.

All such books are to be ordered from your nearest Methodist Publishing House, and not from TIDINGS. Order from TIDINGS only those books and leaflets that are announced as TIDINGS publications and are included in the order blanks provided with this magazine.

Dawson C. Bryan's

Books on Visitation Evangelism

A Workable Plan of Evangelism

160 pages—$1.50—cloth bound

A Handbook of Evangelism for Laymen

96 pages—50¢—paper bound

Order from The Methodist Publishing House

A copy of "A Handbook of Evangelism for Laymen" is included in the Layman's Evangelistic Packet (TIDINGS, $1.00) announced elsewhere, but if you order this book without the packet, order it from the nearest branch of The Publishing House.

You may order

The Methodist Primer, Bishop Charles C. Selecman

64 pages, illustrated—25¢; 25 copies, $5.00

A Protestant Primer, Clarence Seidenspinner

64 pages, 25¢—12 copies, $3.00

from The Publishing House also.

Put The Methodist Primer in Every Methodist Home

Toward the Great Awakening, by Sidney W. Powell. (176 pages. $2.00. The Methodist Publishing House.)

In this book the author of *Where Are the People?* and *Life's High Hurdles* gives a clear discussion of evangelism in its various phases—in preaching, in personal life, in the home, in work with children, and other ways.

Based on the conviction that the time is rapidly approaching for a widespread religious revival—another great awakening—this volume shows that evangelism can be an effective force in stimulating the development of this movement. It challenges every pastor, layman, youth, and church school worker, to do his part to hasten this forthcoming revival, and gives practical guidance to increase effectiveness.

The author is now pastor of the famous Tremont Temple, Boston, and throughout his fruitful ministry has majored in evangelistic work and enjoyed remarkable success in his own church.

Pastoral Counseling, by Seward Hiltner. (296 pages. $3.00. The Methodist Publishing House.)

This new volume by one who is an authority in the field of counseling is written as a practical working tool and a dependable guide for the pastor who wants to help people to help themselves, by aiding them to think through their own problems.

The author combines his own study and experience with the best findings of pastors, counselors, and psychologists. Both theory and practice are blended together in this book which is unusually interesting and readable. It is divided into three main divisions concerning pastoral counseling: Principles, Preparation, and Resources.

The author is Executive Secretary of the Department of Pastoral Services of the Federal Council of Churches of Christ in America, and is the author of *Religion and Health.*

Our Family Grows Toward God, by Mary Clemens Odell. (64 pages, paper cover, 50¢. The Methodist Publishing House.)

This book shows how the family can work and play together as a unit in all of its activities, including religion, and how the children can be taught early a belief in God and in spontaneous prayer. The home life of today is discussed, the place of the church in the child's life, hobbies, giving thanks at mealtime, the prevention of jealousy, and training for stewardship and other problems which arise in the family.

Mrs. Odell has had special kindergarten training, work with Campfire Girls, and other forms of counseling, editorial, and teaching experience. She is the author of three previous books, and, best of all, she has been prepared for her task by being a mother herself and the wife of a Presbyterian minister.

THE PARISH CULTIVATION PLAN

That Has Revitalized So Many Churches and Homes

What the Plan Is

The Parish Cultivation Plan is a method of achieving a day-by-day ministry in every home for which a church and its pastor have a responsibility. It is a method of ministering in the homes of inactive or indifferent members, as well as in the homes of active members, by promoting family worship, individual worship, grace at meals, prayer, and Bible reading.

The plan is simple and direct. The pastor and the church reach each home in the parish either by visitor or by mail with every new issue of *The Upper Room.* Each home is thus made to feel that the church and the pastor are interested in its well being. *The Upper Room* thus distributed carries on its ministry of evangelism, spiritual cultivation, comfort and fellowship every day in every home.

What the Plan Does

With the Parish Cultivation Plan a pastor goes into every home six times a year with genuine concern for the spiritual welfare of each member of the family. He goes, not seeking something, not asking for something, not selling something but giving something which strengthens the spiritual lives of the people. Through *The Upper Room* the whole family is reminded daily of its church and its pastor. The interest of inactive members is aroused as they are approached at least six times a year on the basis of concern for their spiritual lives. Even when *The Upper Room* is not used regularly, there are countless instances where its quiet but forceful message has won men and women back into active participation in the affairs of the church.

By reinforcing and emphasizing the abiding interest of the church in prospective members, this plan helps win them for full membership. And to the homes in the larger parish which the pastor touches but lightly and indirectly, this plan carries a message of interest in and concern for the well being of every person. Placing *The Upper Room* in a home is an expression of good will, an offer to serve, and an invitation to a closer relationship with the church and its pastor.

What the Plan Costs

The value of this ministry is so great that many churches make no effort to make the plan pay financially—yet many churches find it self-supporting and some pastors insist that it makes money. But whatever your attitude about financing the plan, the basic costs are the same. *The Upper Room,* in quantities of ten or more, costs five cents per copy. Mailing envelopes are available at one cent each. The coin envelopes printed like the sample below are furnished free to users of the plan. Mailing is made locally. In addition there is the cost of the duplicated letter and provision must be made to address the envelopes.

How to Set It Up

1. The Parish Cultivation Plan can be sponsored by the church itself, or it makes an excellent project for a class or organization within the church. It is a good project for a youth group, because usually it is self-supporting and gives the satisfaction of making a real contribution to the work of the church.

2. The pastor or his secretary determines the number of homes to be served. It is well to include the homes represented on the membership roll, the prospective membership roll, and the constituency roll (those homes touched through one or another of the church organizations or groups.) On the basis of this count supplies are ordered. Supplies needed include copies of *The Upper Room,* mailing envelopes, and coin envelopes.

3. An important part of this plan is to stamp on each copy of *The Upper Room* the name of the church and pastor. This can be done with a rubber stamp on the space at the bottom of the back cover or on the title page.

4. Whether the distribution is made by mail or by visitation, a duplicated letter from the pastor should always be included. This should be a real pastoral letter on a spiritual plane urging church attendance, Bible reading, prayer, and family devotions. The value of the family altar and the use of *The Upper Room* cannot be overemphasized. Most letters include a paragraph about the plan of distribution of *The Upper Room* and suggest that the recipient help make this ministry possible by a contribution in the envelope enclosed. Below is a letter recently used by a pastor in Florida.

The Methodist Churches
OF ORANGE CITY
AND LAKE HELEN

Dear Friend,

This copy of THE UPPER ROOM comes to you from the Woman's Society of Christian Service of the Lake Helen Methodist Church--it is one of their many acts of Christian service. Use it. Profit by the help it can give you in daily living. A few minutes each day spent with your Bible and THE UPPER ROOM will add strength to your life.

Your church is concerned about the spiritual welfare of the community and urges private prayer, Bible reading, daily family devotions and regular attendance at church and Sunday School. A community may be measured by the spiritual strength of its citizens.

THE UPPER ROOM is being placed in every home touched by the Lake Helen Methodist Church. If you wish to help defray the cost of this program, place your offering in the enclosed coin envelope and place the envelope in the offering plate at any Sunday School or worship service of the Lake Helen church.

May God's choicest blessings be with each member of your family.

Yours sincerely,

David A. Jenkins
Pastor

Make EASTER mean more this year!

PREPARE NOW FOR A PROGRAM

Prepare now for the most helpful Lenten Season that your church has experienced. In the weeks preceding Easter your people want to do something special—something extra. This is your opportunity to teach them the values and the joys of daily devotions. Let *The Upper Room* help you!

Make sure that you have a copy of *The Upper Room* in every home. Point out that the whole Lenten period (and Easter) is included in the March-April issue. Surely during this season every family can have a family altar.

THE PARISH PLAN

If your church is not already using the Parish Cultivation Plan, the Lenten Season is a good time to begin. With The Parish Plan you achieve a day-to-day ministry in every home for which you and your church have a responsibility. It is a method of ministering in the homes of the prospective member and the inactive or indifferent member. The Parish Plan helps promote family altars, grace at meals, Bible reading, and prayer. See page 32.

"LAWS OF THE SPIRITUAL LIFE"

Dr. Charles E. Schofield points out that there are laws governing the spiritual life, just as there are laws governing the physical world. The discerning Christian discovers these basic principles of religious living and allows them to have sway in his life. Practical and helpful. 35 cents; 3 copies, $1.00

"DISCIPLINE AND DISCOVERY"

This helpful book by Dr. Albert E. Day points to the values that can come to every Christian who will observe some of the basic disciplines. It is a practical "how" book for people who want to commit themselves to spiritual growth. Make it available to your people for Lenten reading. 35 cents; 3 copies, $1.00.

THE UPPER ROOM 1908 Grand Avenue Nashville 4, Tenn.

Yes--

Yes, we plan to encourage devotional reading during Lent and the pre-Easter season. Please send the following materials:

The Upper Room (March-April issue)

_____ copies regular edition, 5¢ each, in lots of 10 or more

_____ copies pocket edition, 5¢ each, in lots of 10 or more

_____ plain envelopes, 1¢ each, in lots of 10 or more

_____ Coin collection envelopes—free to users of The Parish Plan

☐ Make this a standing order

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The Upper Room

1908 Grand Ave., Nashville 4, Tennessee

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Address _____

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Date _____ Amount enclosed $_____

_____ The Upper Room Literature Rack—$15.00

_____ The Pocket Book of Faith (35¢, 3 for $1.00)

_____ A Pocket Prayer Book (35¢, 3 for $1.00)

_____ Discipline and Discovery (35¢, 3 for $1.00)

_____ Laws of the Spiritual Life (35¢, 3 for $1.00)

_____ Christian Nurture in the Home (25¢, 12 for $2.50)

_____ Little Lessons in Spiritual Efficiency (15¢, 8 for $1.00)

_____ Emergency Rations (10¢, 12 for $1.00)

_____ _____

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_____ _____

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The Upper Room Pulpit

Please enter my subscription to *The Upper Room Pulpit* for one year. Enclosed find $1.50 (Foreign $2.00).

Name _____

Address _____

by Roy L. Smith

EMERGENCY RATIONS

This vestpocket sized booklet contains 24 short and helpful "rations" of pertinent and helpful lessons. This is a booklet to give to the discouraged and disheartened. It is a booklet to read occasionally yourself.

Some of the Titles

You Are Important—Meet Yourself—You Are Needed—God Is Here—Face Your Fears—Forget Your Alibis—Try Once More—God Is Working—Love Never Fails—Brace Your Mind—You Are Rich—Life Goes On—Don't Nurse Grudges—Start Yourself—God Helps Those.

Single Copies, 10 cents **12 copies, $1** **100 Copies, $6**

LITTLE LESSONS IN SPIRITUAL EFFICIENCY

Written in the sparkling manner that has made Roy L. Smith a favorite among thousands of readers, this book contains 30 of the "Little Lessons" which proved so helpful in The Christian Advocate. This inspiring 64-page book is printed in clear and readable type and is attractively bound in heavy paper cover.

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Spiritual Law and Spiritual Attitudes—Jesus Christ Master of Life—The Sin of the Closed Mind—How to Identify God—The Unrecognized Voice of God—We Live by Faith—Blessed Are the Debonair—Dividends from Difficulties—You Can Stop Worrying—Keep Your Sense of Mission—Goodness and Decency Belong on Top—High Priced Prejudices—The Spiritual Advantage of Necessities—The Joys of Obedience—Praying Like a Beggar—

Single copy, 15¢ **25 copies, $3** **100 copies, $10**

The Upper Room **1908 Grand Avenue** **Nashville 4, Tenn.**

Help With Your Lent and Easter Programs

Ash Wednesday, March 2 --- Easter, April 17

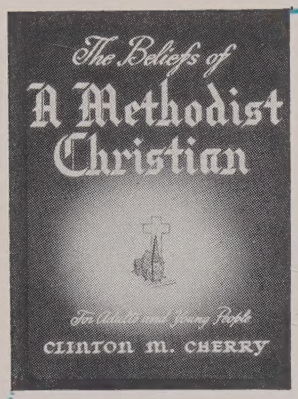
In the weeks preceding Easter, Christians come to realize that they are living in the shadow of the cross—everywhere it is recognized that the season is an appropriate time to begin helpful practices. One of the things you can do in your church is to place

A Copy of The Upper Room for March and April in Every Home

This issue, which includes all of Lent and the pre-Easter season, is one that by all means ought to go to every home for which your church has a responsibility. Order extra copies now. (10 or more copies to one address, 5¢ each.)

The Upper Room

1908 Grand Avenue **Nashville 4, Tennessee**



Here it is!

Pastors have wanted it

People have asked for it

Its coming was inevitable

It is a godsend in this year of "OUR FAITH" in
The Advance for Christ and His Church

The Beliefs of A Methodist Christian

by Clinton M. Cherry, Pastor, Ardmore, Pa.

35c — 96 pages—18 chapters — 35c

See Contents inside front cover

That churches may distribute it in quantities
10 copies, 30¢ each; 25 or more, 25¢ each

For use in study classes, midweek services, spiritual life groups, and for general home reading

It draws freely upon the Bible, and is best read with a Bible at hand
A wide reading of this book should result in the raising of the spiritual level of Methodism

Every pastor in Methodism should order 10 to 25 copies now, and more later—They will sell themselves

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